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Art. I. *Voyages and Travels to India, Ceylon, the Red Sea, Abyssinia, and Egypt*, in the Years 1802, 1803, 1804, 1805, and 1806. By George, Viscount Valentia. 4to. 3 vols. pp. about 1500. Price royal 9l. 9s. imperial 12l. 12s. Miller. 1809.

THOUGH time has hardly yet permitted us to read more than the first volume of this magnificent work, we presume the avidity of the public curiosity, respecting a performance so splendidly announced, will warrant us to give an abstract of this first portion of it, before we proceed any further. The general merits of the work cannot, of course, be duly estimated till a subsequent number; and we will at present detain the attention of our readers but a very few moments to the impressions we have received during this partial and hasty perusal.

It was not perfectly easy to adjust the expectations, which might reasonably be entertained, respecting the travelling journal of a British Nobleman. Bruce, Park, Barrow, and others, had contributed to furnish a kind of standard of what might be claimed in this department from commoners; but, excepting Lord Macartney's memoranda of the Chinese embassy, published since his death, (and he was not *born* a peer) no performances of this nature, of any consequence, had been supplied by any of our modern nobility, to determine the extent of qualifications and enterprise which may be reckoned on in travellers of title. The public expectation, however, will be high, if it be in proportion to the respect entertained in this country for elevated rank. For in spite of all that the privileged orders, the administrators of government, and the advocates of arbitrary power, have reproachfully uttered against the people of England, to the effect of imputing democratical and levelling dispositions, the fact is, that the English in general feel a profound respect for Lords, as such, and have by no means renounced the truly philosophic and salutary notion, that there is in noble blood a mysterious something which constitutes a man intrinsically superior to the

surrounding commonalty. We cannot be willing to forego the merit of having entertained this persuasion ourselves; and may properly plead it, in the present instance, as a reason for being extremely reluctant and slow to admit into our minds any feeling of disappointment in reading a part of this sumptuous publication.

Some degree of disappointment *will* be felt, we apprehend, by many of its readers. The first perception of defect will probably be, that the writer is not eminently an original, speculative, sagacious observer. We are not made to feel as if he had been formed on purpose for a traveller. He notices and describes the most obvious features of the scenes he traverses, as any other well-educated and sensible man might. He does not make his narrative inform us of any thing more than just so much superficial fact. No unexpected questions are started, few important reflections are made. The traveller seems neither to have carried theories and general principles along with him, to be verified and illustrated by the diversified facts that he should see; nor to have surveyed the accumulating mass of facts with that independent speculation, which elicits principles immediately from facts, without regard to any previous systems or notions whatever. A man of strong understanding and earnest observation, in passing over a considerable portion of the globe, is not content with merely recording a series of dry particulars, without any attempt to generalise, and to trace the connexion between effects and their causes. He will be sensible that, while travelling among the various tribes of mankind, placed at great distances from one another, and while witnessing so many phænomena of the natural world, he owes it to his species, to truth, and to his high and enviable privilege, to endeavour to make his observations furnish some direct light to moral, political, and philosophical inquiry. But the amount of the instruction to be obtained from the first volume of this work, is nearly confined, we think, to so much as may be recollected of a bare record of things done and seen by the noble traveller.

A prominent fault is, that a very large proportion of the work is mere personal narrative. It is not denied the case might happen, that a traveller himself should be so extraordinary a man, or the region he wanders in should be so full of difficulties and perils, and therefore should involve him in so many remarkable adventures and situations, that the mere fact of travelling should furnish a very interesting narrative. But in general the principal use and entertainment, in following a traveller in foreign parts, is, our being thus enabled to survey the country through which he passes. In the

present work, therefore, as in so many others, it is an unpardonable fault that our attention is very nearly reduced to confine itself exactly to the traveller and his journey. Though he is a lord, by courtesy at least, we exceedingly wonder how he can suppose the British nation can be either instructed, or amused, by an endless detail of trifling particulars about the mere conveyance of his person, about who sent palanquin bearers to meet him, their being more or fewer, weak or vigorous, active or restive; about where and with whom he dined on such a day; about the polite attentions paid him by every English gentleman he met with in India or Ceylon; and about the respective degrees of commodiousness in the houses in which he was lodged. We should not be consciously guilty of exaggeration, if we were to say that as much as one half of this most elegant volume is filled with such matters as these, matters to which a truly philosophic traveller would have regretted to surrender twenty pages; since in twenty pages he might have illustrated some Asiatic custom, or discussed some question relative to Indian policy. Travelling is, we believe, pretty well understood to be a movement from one place to another. It is not preternatural, that in this progress, especially if in a warm climate and the summer time, the person should be sometimes incommoded with heat and dust. It is quite a customary attention to a respectable stranger, at the places where he stops some time, for those to whom he is recommended to invite him to dine, and treat him with the utmost politeness. Especially let this stranger be a nobleman, and there could be no reasonable doubt that the Marquis Wellesley, and Lord W. Bentinck, and Mr. Graham, and Mr. Neave, and any other British lord or commoner, would receive him with the greatest complaisance, even independently of any expectation of being, in return, richly praised in royal and imperial quarto all over the United Kingdom. The very same things would be done in England, a country which we can see by looking out at the window; and we cannot comprehend how the circumstance of their having taken place at the distance of a vast number of degrees east longitude, should make them more important, than if they had happened to his lordship in a journey from London to Bath or Dublin, with intervals spent at the seats of the principal gentry near the road. To us it appears extremely unaccountable, that, because he chose to amuse himself by being conveyed a given number of miles in a palanquin instead of a handsome chariot built in Long Acre, by driving relays of pagan or Mahometan bearers instead of good English horses, and by calling on a number of genteel people in India instead of visiting the same number of per-

sons quite as genteel and quite as good in the towns of this island,—it should therefore become a duty to dilate the account of these transactions to the breadth of more than two hundred pages in the first volume of a most expensive publication. There is at the least as much as this relating purely to the traveller himself, and to such circumstances in his course as afford not the smallest valuable information respecting the countries in the east. And there are no surprising incidents to make that personal narrative entertaining. The traveller took good care to keep out of the way of dangers, novelties, and adventures. He never went a hunting tigers or elephants; he fought no alligators; he saw no huge serpents; he incurred no hazards from the suspicion and anger of pagan priests, by too daringly prying into the mysteries of the temples; his eager desire to visit Agra and Delhi was instantly put out, when he found he could not advance any further in that direction but in the track of war. In short, nothing can be more tame, more constantly alike, than the daily narratives of his progress. The travels should not have been published in the form of a journal. The traveller should have told us, in a very few lines, that he proceeded, (and he might have noted the dates of his setting off and arriving) from Calcutta to Benares, or to Lucknow. He might have mentioned that he went by land in a palanquin, that on the average the bearers were tolerably expeditious cattle, (for such they would be regarded by the English, but for the very strong recommendation they possess in being heathens) and that he received all due attentions and facilities from the British residents at the several stations. Any curious circumstance that happened to him, might have been mentioned as having occurred at such a place. And since he chose nearly to confine his observations on the country to its mere appearance, as more or less fruitful or waste, flat or hilly, all that was necessary might have been said at once, in the way of brief retrospect of the territories he had passed over. Thus the mass of itinerating narrative would have been reduced down to such particulars exclusively, as should afford entertainment, or supply real information. And what a delightful diminution of bulk and price!

The parts, perhaps, which most arrest the attention, are the descriptions of several ancient or splendid edifices belonging to royalty or superstition, and the accounts of the ceremonies attending his lordship's interviews with several of the petty princes of India. In these accounts there are so many punctilious assertions of the claims of his rank, and of the manner in which those claims were acknowledged, that the reader is almost persuaded his principal errand to India was, to measure a

certain rank in the British peerage against the gradations of Asiatic royalty. The formalities and tawdry shows were so much alike at the several courts, that it had been quite sufficient to describe one or two instances, and mention that the rest were similar, only with more or less of parade and insipidity. These courts, and the persons constituting the British government in India, composed far the greatest part of any thing that his lordship seems to have taken account of under the denomination and nature of Man; for we are perfectly astonished to consider how little information the volume supplies concerning the mass of the people. Beyond the concerns of conveyance and equipage he seems to have had no manner of intercourse with them, and to have noticed them only in the same way as the trees and plants scattered over the country. While surrounded by an enormous population, most wonderfully distinguished, from the inhabitants of his own country, by their moral and physical qualities, by their superstitions, their castes, their manners, and their arts, we see him hastily pushing along from one durbar and British station to another, on the Indian great road; and then bestowing on a Nabob's court-day, or a dinner and rooms in the European style, ten times the quantity of description that he gives to the condition, distinctions, and occupations, of the million or two of people in the province which he has struck across. Thus that which is the grand object in a country, the assemblage of human creatures in it, is scarcely visible in this picture of a very crowded part of the globe. If, contrary to every appearance, our author really did take any comprehensive or accurate views of the state and character of the Indian population, no traveller, that has published at his return, ever surrendered his superiority over his readers so little by communicating to them the knowledge possessed by himself.

It is obvious that a person's being entirely unacquainted with the current languages of the East, must create a fatal disability for travelling to any great advantage among the natives, especially far inland. Nor does even an interpreter appear to have been always found in the ample suite of Lord Valentia; one instance at least is mentioned, in which this indispensable requisite must have been wanting. (Vol. I. pp. 128, 129.) So that he was sometimes carried along, in a state of total incapacity of using any means for acquiring knowledge, beyond merely looking over the face of the country, on either hand, from his palanquin. When he is stationary for some time in several of the cities, we do not find him speculating much on the arts, manufactures, or commerce, or projecting many plans of political improve-

ment. As to the measures of government in India, he deems it quite sufficient to applaud in the lump every thing done and intended to be done by Marquis Wellesley; of whom he entertains an unbounded admiration, and to whom the book is inscribed. The short periods spent in Calcutta, Madras, Benares, and Seringapatam, and his residence of several months at Lucknow, which should have been employed in the most vigilant observation and inquiry relative to every thing purely Indian, and relative especially to whatever it is the most difficult to judge of without visiting that country, were consumed in the idle interchange of civilities with rajahs and nabobs, and convivialities with the members and agents of government. And besides, if the time had been ever so well employed, it was far too short for taking even an extremely partial view of what demands the philosopher's attention in India. The distinguishing features of that, more than of almost any other country, are of a nature to require protracted investigation; and no reporter concerning what is of most importance in it, its people, its institutions, and its antiquities, can be received with any great attention, who has not passed several years there, and aided his observations and researches by considerable acquirements of oriental literature. Those who are willing to accept, instead of the communications of such a man, a simple description of some of the most remarkable natural appearances, and buildings, and court ceremonies of India, together with a view of the style of living of the Europeans there, and anecdotes of some of the persons, natives and Europeans, who have figured there, will find such accounts given with perspicuity, in very good unaffected language, by Lord Valentia; and will only fret (and they will all do that) at the vast quantity of mere journeying narrative.—We will briefly trace his course, and transcribe several of the most remarkable descriptions; after just mentioning, that the narrative in this volume carries him by the Cape of Good Hope to Calcutta, thence as far north as Canouge, back down the Ganges to Calcutta, next to Ceylon, along the coast of which he travelled several hundred miles, thence by Ramiseram to Tanjore, and along the coast to Madras, and at last directly across the peninsula to Mangalore, in order to his embarking for the Red Sea, the African coast of which, imperfectly known and reputedly dangerous, he determined with a laudable spirit of enterprise to examine, for the benefit of navigation, from Massowah to Cosseir.

He quitted the *Lizard* on the 20th June, 1802, and in about a week had the luxury of drinking Madeira on its own soil. The vessel had run at the rate of two hundred miles a day,

and would have cleared a still greater space, but from having been ordered, to the frequent discontent of all on board, to keep in company with a larger ship and worse sailer. At Madeira he staid long enough to be justly offended at the nudity of the fishermen, to enjoy an excellent company dinner, to admire the beauty of the island in general, and of some particular samples of its productions, to censure the indolence of the inhabitants who cultivate badly something less than half of it, and leave the rest quite uncultivated, and to gain the following information respecting the price of the wines, which we should think will tempt some of our countrymen, in spite of all their boasted *amor patriæ*, to remove to so much more favoured an island.

‘About 30,000 pipes of wine are now made, of which, on an average, 16,000 are exported; the rest is consumed in the island. The London Particular is 40l. per pipe; but very good may be purchased at 35l. per pipe, which is the usual price paid for the India market.’

On setting sail again, they wished for a slight storm to drive them out of the company of the Lord Eldon, the ship that retarded and vexed them so much. We must observe, by the bye, that the Lord Eldon was a very strange name for a tardy and vexatious ship! After a week they lost sight of it, and arrived ten days before it at St. Helena, of which island a very pleasant description is given, accompanied with some good suggestions on several points of political economy. The next run is of course to the Cape of Good Hope, where the delay of a fortnight gave time for an excursion up the country, very laborious, and rather uninteresting, except on reaching a place named French Hoek, where ‘through a cleft of the mountain fell a considerable volume of water, above 170 feet perpendicular, and then rolled over immense rocks, with brushwood overhanging them, till it reached the vale below. Several smaller cascades, caused only by the rain, broke over different parts of the mountain.’ The whole surrounding country is beautiful. The cascade and the rocky scenery are represented in an exquisite print from one of Mr. Salt’s drawings. This journey occasioned Lord V. to admire the skill in driving displayed by the slaves in this country. At a good pace ‘they drive eight in hand with the utmost facility, and will kill a small bird on the wing, with the lash of their long whip.’ What pitiful performers, in comparison with this, are all our jockey lords! We are so friendly to their improvement, however, in this admired accomplishment, that we cordially wish them all sent to so appropriate a school. But it is no doubt more wisely appointed, that they shall be sent into the senate to make laws for the nation.

Lord V. insists warmly that the Cape, which, at the time he was there, was preparing to be delivered back to the Dutch, ought always to be in the possession of the English, and he expatiates very sensibly on its value and capabilities. He says the expected cessation of the English government was regretted by the respectable part of the Dutch settlers, who were both pleased with its equity, and terrified by the apprehended aggressions and revenge of the Caffres and Hottentots. The former had already assumed a warlike attitude, and even the Hottentots he represents as no longer a race of imbecile submissive victims.

‘Of the Hottentots the inhabitants are almost equally afraid. This inoffensive race; who formerly were only mentioned as sunk in sloth, drunkenness, and bestiality, have been brought forward, since the British possessed the colony, in a new and very different point of view. A large number of them have been embodied, and instructed in European tactics; in consequence of which it has been discovered that they are intelligent, active, faithful, and brave; and that their former vices were owing to the Dutch, who, taking advantage of the inclination which all uncivilized nations have for spirits, had destroyed their strength by encouraging intoxication, and then degraded their minds by the most abject slavery. The cruelties exercised by the boors on these defenceless beings exceed all credibility. General Vandeleur assured me, that he had himself pushed aside the musket of a boor, when in the act of leveling it at a Hottentot; at which the monster was extremely indignant, and, after much reproach, finished by asking him whether he meant also to prevent his shooting his slaves. It is astonishing that the Hottentots have so long submitted to the tyranny of their masters; and one cannot be surprized that the latter now feel alarmed, when a large body of the former are well disciplined, and have arms in their hands. Yet, from all I have learned of the gentleness of the Hottentot character, I believe that their fears are groundless, and that they will receive no injury, unless they become the aggressors.’

His lordship's zeal for maintaining possession of the Cape, does not prevent him from being honest enough to advert to the fact, that the expense of the civil and military establishments of the said possession has exceeded the revenue, by a sum between 200,000*l.* and 300,000*l.* per annum. But he wishes to attribute this unfortunate state of the balance in a considerable measure to temporary causes, and confidently predicts the case will mend in time; insisting, nevertheless, that though it should not, the Cape must be retained at all events, as highly important to the security of our trade, and as capable of facilitating the most destructive designs if in the hands of Bonaparte, who would be sure to have it, he says, if we should yield it up. Perhaps, in the particular instance of the Cape of Good Hope, the plea for maintaining a foreign settlement at a constant and heavy loss, is stronger

than in almost any other; but it is mortifying to reflect on the delusion of this nation, which, in its foolish passion for multiplying and extending its foreign settlements, is always fancying some wonderful advantages to trade, when the fact often is, that all the benefits capable of being really brought to account against the cost, come ultimately to nearly the same proud and prosperous reckoning, as that of a nation that should, with great bustle and importance, send some thousands of miles to find a bog into which to toss the earnings of its domestic toils.

In due time our adventurer reaches Calcutta, after having very narrowly escaped shipwreck on one of the Nicobar islands, and slightly touched at another, which afforded some subjects well deserving both of description and delineation. It seems he arrived in the river below Calcutta at the time for seeing, though he has expended no time in describing, some of those sublime exercises of 'religion', the attempted 'interference' with which by the discourses, tracts, and bibles, of Christian missionaries, has so mortally offended the piety of some professedly zealous adherents to our established church.

'We are at anchor off Fultah, a mud village, similar to others which we have seen. The river itself is grand from its great body of water, but the quantity of mud which it rolls down considerably lessens its beauty. The banks are high, the country beyond is flat, and covered thickly with timber and brushwood, the haunt of innumerable tigers. To these Sunderbunds the Hindoos resort at this season, in immense numbers, to perform their ablutions in the Ganges, and many, to sacrifice themselves to the alligators, which they effect by walking into the river, and waiting till the ferocious animals approach and draw them under; others perish by the tigers every season; yet the powerful influence of superstition still draws them to this spot.' Vol. I. p. 59.

Instead of giving any account of this exhibition, which thus first opened on his view the extraordinary character of the people with full glare, he immediately proceeds to tell of the polite letters of invitation received from the Governor General, and other personages, and of one of the state barges arriving to convey him to Calcutta; events, in which we seem to trace a marvellous analogy with what might have happened to a foreigner of high rank on arriving at Gravesend, with the design of visiting the people of distinction in England. On the evening of his Lordship's first visit to the new Government-house, a fête was given in celebration of the general peace; the arrangements of which fête, the 'Persian carpet,' the 'throne of crimson and gold,' the 'rich chair and stool of state,' &c. &c., could not fail to suggest to him, that India is the place of all the world for learning to practise a careful economy in the public expenditure.

A considerable part of the time spent in Calcutta and its neighbourhood was, as he acknowledges, 'completely occupied in receiving and paying visits, and in a round of dinners, his reception being such as he had every reason to expect from the character of his countrymen in the East;' and a very proper proportion of the notes on the environs of what is in effect the metropolis of Hindostan, is employed in recording what gentlemen ordered their carriages to accommodate the noble visitant. It is committed to history that Mr. Brook did not, as expected, send his, 'for the best of all possible reasons, because it was broken,' but that a gig was sent for his lordship's fellow-travellers.

On the advice of Lord Wellesley, he concluded to proceed to the upper provinces by *dawk*, a kind of post, or stage-palanquin, having 'bearers stationed at distances to relieve each other.' A short extract will give, once for all, a notion of this mode of travelling, and this extract contains the express information, which we did not happen to recollect in writing one of the preceding pages, that the journey was made without the means of interchanging one idea with the inhabitants.

'Bearers for our palanquins had been ordered at the different towns, to be placed at stages about ten miles from each other, so that we had every reason to hope we should proceed without difficulty from one residence to another, intending to travel always during the night and halt in the day, as the scenery in Bengal is uninteresting from the flatness of the country. For each palanquin were required eight bearers, which formed a complete change; we had also three mussal or link boys; and three men to carry our luggage. A palanquin is too well known to need description. Ours were fitted up with venetian blinds, and pillows for sleeping, and were long enough to allow of our lying at full length. Not one of the party could speak a word of the language: I think, therefore, we were bold at least in venturing to set forward on a journey of 800 miles without an interpreter.' 'The motion, though incessant, was by no means violent. I soon composed myself to rest, and was awakened by my bearers at the first changing place asking for *buxys*, or presents.' Vol. I. p. 70.

One of the first changing places was at Plassey,

'A place celebrated in history for the victory obtained by Lord Clive, with three thousand men, of whom only nine hundred were Europeans, over Surajah Dowlah's army, nearly 70,000 strong. From that period we have been considered as masters of Bengal.' 'By what right we concluded a treaty with a traitor to depose his sovereign, and actually effected our purpose, is not now to be determined: and those who might have felt repugnance at executing such a business, will still rejoice at the prosperity which it acquired and secured to their country. But not only to England has it been fortunate: the original inhabitants the Hindoos, oppressed by the extortion, and massacred by the ambitious wars, of their

Mahometan conquerors, have equal reason to rejoice. For now nearly half a century, they have enjoyed a security in their properties and persons unknown in any other part of Asia.'

Our traveller makes botanical observations here and there, and at Jungepore collects some material information respecting the production and preparation of silk. One of the first notices of the customs of the people is given, when coming in the neighbourhood of Benares.

'I learned that the badness of my bearers was owing to my travelling at the latter end of the Huli, a festival kept up with great spirit by the Hindoos and Mahomedans, in celebration of the vernal season. It is singular, that one of the amusements is, what is called in England, making April fools.' 'They also amuse themselves with throwing pellets of yellow or red powder, with which, on the last day, their dresses are so completely covered, as to have a most ridiculous appearance. To end the festival they make themselves so completely drunk, that business is quite out of the question till a night's rest has rendered them capable of returning to their duty.' Vol. I. p. 97.

At Benares, even at the holy city of India, the very arsenal of the gods, the thicket of temples, the grand magazine of religion, philosophy, and sacred mysteries, of idols, priests, vedas, and puranas,—the city, as wise men not many dozen years since gave us to understand, that was to put Jerusalem and all it ever contained to shame, as soon as the awful recesses of theology should be unveiled by the study of Sanscrit and the possession of its sacred volumes,—even at this most holy place, our traveller staid barely a week. And the time was chiefly occupied in the manner we have before described, in a series of visits to and from some reduced princes of the Mogul family, performed with as much pomp as the parties could afford, and on both sides with a most ludicrous air of importance.

His lordship held a durbar, or court, himself, in full formality, 'for the natives of rank sufficient to entitle them to sit down in his presence.' In all his interviews with the native princes and chiefs,—both those who, having lost all their power, are become objects of pity from their humiliation, or of ridicule for the pride of royalty which survives amidst their insignificance, and those who possess some actual consequence as being yet permitted to retain some power,—he uniformly maintained the high carriage of a nobleman of the conquering nation; and could in no case brook or forgive the neglect of any one punctilio, expressing a full recognition of his equality with the blood royal of India. The conversations during this courtly intercourse were generally, he acknowledges, the most insipid imaginable; mutual inquiries about health, expressions of the high sense of the honour

conferred, and so forth. Nazurs, or presents, were made by both parties, usually of gold pieces by his lordship and the Europeans who might accompany him, and of articles of dress, and sometimes ornament, by the Indian personages. The interview was always terminated by the ceremony of presenting some particular articles of spicery to the visitant, and the degree of respect, and of acknowledgement of rank was indicated in the manner of presenting them. One usual expedient for relieving the dull formality of the levees, is the nautch, or the performance of dancing and singing girls, 'of which every man of high rank has a private set: there are others that exhibit for pay at any house.' Fifty of them performed at the court of the Rajah of Benares, and Lord V. was naturally much amused to hear them sing 'Marlbrook, and 'I care for nobody, no not I.'

The streets of Benares are so extremely narrow, that it was with difficulty he prevented his horse from touching the sides. The number of stone and brick houses, from one to six stories high, is upwards of 12,000; the mud houses, upwards of 16,000.

'The permanent inhabitants are upwards of 580,000, besides the attendants of the three princes, and several other foreigners, who amount to near 3000; but the concourse, during some of the festivals is beyond all calculation. The Mahometans are not one in ten.' Vol. I. p. 105.

In the appendix is a very curious account of the population of the city, divided into classes, which was furnished to his lordship by one of the British residents. Those who still assert the excellence of the Hindoo morals, as needing no correction from Christian principles, may do what they please with such items in this account of the religious population as the following:—

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| 'Persons suspected for Baunkas, (bravoos, so called from the peculiar curve of their swords) | 400' |
| 'Persons supported by giving false evidence in courts of justice,&c. | 400' |

They had best say the resident (Mr. Deane) has been bribed by the missionaries.

Lord V. was struck with the multitude of pagodas in the city; but in the true spirit of our Christian 'gentlemen in India,' regretted that they were not still more numerous. We will bring together, from different parts of the volume two or three passages illustrative of his piety.

'Land is here (immediately at the edge of the river, in Benares) of prodigious value, as the nearer the river the more holy. Pious Hindoos think it a work of great merit to form gauts or build temples, on the banks. I had frequent occasion to regret that many buildings remain

finished, in consequence of the death of the builders before they were completed : not only superstition operates here, but the circumstance, that were it finished by his heir, the whole of the merit, as well as credit, would go to the original founder. A law similar to the bishops' bill in Ireland would have a good effect, *obliging the executors to finish the undertaking*. It is a pity that any thing should prevent this noble city from being brought to all that perfection of which it is capable.' Vol. I. p. 118.

He is also for obliging the holy people of Ramiseram to finish their temple. (Vol. I. p. 342.) One of the pagodas at Chelumbrum, he says, 'is supposed to be rich from the numerous donations of *piety* and superstition.'

'He (Tippoo) knew that his oppression had alienated the affection of a large proportion of his subjects, whose *innocent prejudices* his bigotry had driven him to violate in the most cruel manner.' Vol. I. p. 415.

'The bigotry of Tippoo had destroyed many (tanks) which had their origin in the *useful zeal of the Hindoos for their deities*.' p. 450.

'Near my resting-place was a small pagoda, the Brahmins of which came to pay their compliments, and presented a nazur of fruit, milk, and some very tolerable sweetmeats ; in return for which *I made a small present to the deity*.' p. 451.

Had not our noble author, beyond all doubt, been duly christened and confirmed, and therefore 'renounced the devil and all his works,' we should really be liable to take all this for something strangely like an unequivocal declaration in favour of idolatry ; and might be inclined to ask from what quarter he can reasonably expect his reward, for befriending what is in direct infernal hostility against the Almighty, and doing it, too, in the full light of revelation.

In relation to the same concern, his lordship bears unrestrained testimony to the meritorious conduct of our government in the East.

'Not only are they (the Hindoos) protected in all their ceremonies, but even the duties which were levied on all who made a pilgrimage to Benares, were taken off by Mr. Hastings on his visit to that place.' p. 106.

'Government, with a laudable liberality, proposed to put this (*mosque*) into a perfect state of repair.' p. 126.

'He (the present Rajah of Tanjore) is in fact more affluent than his predecessors, who, though nominally in possession of the revenue, had about six lacs of pagodas to pay the Company for maintaining the army, and one lac for the interest of debts, and the religious establishment of the pagodas, *both of which the Company have taken on themselves*.' p. 353.

'In almost every village (on the Coromandel coast) is a pagoda, with its lofty gateways of massive, and not inelegant architecture, where a great number of Brahmins are maintained either by the revenues formerly established, or by an allowance from the government.

'As a body they (the Brahmins) have also extensive free lands, but their titles, were they examined into, would in many instances be found defective: prudence will probably prevent this from being done. The profit, which might result from it, would but ill compensate for the certainty of alienating their minds, which are at present strongly attached to us by the protection which they receive, and by an *additional allowance out of the revenue*, of forty-five thousand pagodas per annum, which is distributed to the poorer temples, according to a traditionary custom of the Rajahs.' p. 355.

From this account, the gentlemen, who have lately been urging the formation of a large *Christian* establishment in India, will clearly see that the expense cannot be afforded; the money that would be wanted for such an institution, is already appropriated to 'religion,' by the government. And besides, if the expense *could* be afforded, it seems plainly unnecessary, as well as inconsistent, to have two religious establishments in the same country. Nor need we ask these gentlemen, whether, if such an institution were established, it could be of the smallest use, as co-existing with what Lord V. here states to be already established; we need not ask them whether that Being, to whom it would be professedly dedicated, would accept it at such hands.

After what we have quoted, it will appear quite natural that our traveller should be no friend to the missions in India. A passage or two extracted from what he says on the subject, though precisely to the same effect with what we have had occasion to transcribe from other productions, may seem to have a kind of novelty of circumstance, as appearing in one of the most splendid books in the world. Objecting strongly to Dr. Buchanan's proposal of an episcopal establishment on a large scale, he recommends the appointment of *one* bishop for India; and after advising that his residence there should be fixed for life, he proceeds to mention one of the most indispensable requisites in the character of this evangelical patriarch.

'He should be free from the rage of proselyting, that he may be able to observe with impartiality the conduct of those whose zeal leads them to attempt the conversion of the Hindoos, and that he may prevent a recurrence of that violation of their prejudices which has so recently been practised by some of the missionaries; a conduct highly reprehensible, which, if persevered in, will certainly induce them to decline all instruction, if it does not provoke them to expel the British from India.' p. 244.

'They (the Brahmins) have already taken the alarm at the proceedings of the missionaries in Bengal, and other parts; and, if driven to extremities, will doubtless excite a formidable disaffection to our government among the natives. On the contrary, the former wise policy of treating them with respect, and giving a full *toleration* to their superstitions, was often attended with the happy effect,' &c. &c.

‘That the success of the missionaries in China, Japan, and other places, should have been brought forward by people unacquainted with India, as an argument of the probable conversion of the Hindoos, is not surprising; but that it should have been urged by ‘a late resident in Bengal,’ does indeed astonish me; for what analogy is there between these countries and India? There was no loss of cast, no civil disqualifications, no dread of future punishment, to prevent the Chinese, the Japanese, or the inhabitants of the Philippine Islands from becoming Christians; yet all these impediments are in the way of the Hindoo, and I confess I believe them unconquerable.

‘If placing in the hands of the Hindoos translations of the Scriptures into the languages of the country, will not induce them to make unfavourable comparisons between our lives and our doctrines, and consequently expose us to contempt, no objection can be made to such a dissemination of the principles of true religion. To its silent operation the cause of Christianity should be left, and who will not rejoice in its success?

‘I cannot forbear expressing my dissent from an opinion supported by Dr. Buchanan and other advocates for conversion, that if the Hindoos were to become Christians, they would be better subjects to the British dominion. I have no doubt that should this point be attained, they would presently cease to be subjects altogether. At present the Hindoo is irrevocably bound by the law of casts, to continue in that situation of life in which he is born, and no exertion of talent can raise him one step beyond it: he therefore looks with perfect apathy on the political intrigues of the higher orders, and dreads a revolution as productive of great personal distress, and as putting to hazard his life and little property. But were the path of ambition laid open to him by that equalization which would be the consequence of the destruction of casts, and the general reception of Christianity, talents would have their free career, and every man of spirit would consider himself as the establisher of his own fortune. Is it credible then, that in such an event, so many millions of natives would submit to be governed by a few thousand Europeans, to whom they could feel no natural attachment, or obligation of allegiance?’ p. 250.

With regard to his lordship’s ‘belief that the impediments to the conversion of the Hindoos are unconquerable,’ it might be fairly asked, What does his lordship know of the Hindoos, beyond what any one may learn by reading a small number of books, or conversing with a few persons who have been a good while in India? What intercourse did he hold with them? what researches did he make into their character and economy? But however attentively he might have inspected them, of what consequence is his *belief*, or that of any man else, placed in opposition to the matter of *fact*, that they sometimes *are* converted, that several even of the Brahmin caste are on the list of recent converts? To see the full absurdity of such assertions, we have only to suppose them made in the midst of a small devout assembly of such converts, with several of the *quondam* Brahmins

among them. There exists, we believe, in England, in the form of a Major, and in several other forms, such a sheer petrified impudent perverseness, as would even in the midst of such an assembly assert the impracticability of the conversion of Hindoos; but Lord Valentia hardly would; why then does he assert it in his book? for several such assemblies there are in India, as he knew, or ought to have known before he hazarded a line on the subject.

His lordship says the advocates for the schemes of conversion shrink from meeting that argument against its practicability, which is derived from the failure of the Mahometans, with all their power, during the whole long period of their ascendancy, to convert the Hindoos, and from the failure of the Roman Catholics, in the latter part of this period, with all their zeal. Now so far from evading this redoubtable argument, we thought those advocates had replied that the premises are not true; for that, first, according to the best accounts and the most reasonable conjectures, the Mahometans *have* made, in the past ages, a great multitude of converts from among the Hindoos; that this is the only way of accounting for so large a proportion of the population being Mahometans, and being so like the Hindoos in physical appearance, and that the opponents cannot bring the shadow of a proof to the contrary: secondly, that the Roman Catholics *have* also made many thousand converts, so far at least as to induce the loss of caste, which is alleged as the insuperable obstacle. But in the next place, these advocates say, that the argument is of trifling weight with them, even were the premises true: for that they believe, and here will be the mystery to his lordship, that there exists an All-governing Providence, which will certainly give an ultimate, and they hope a not very distant prevalence to divine truth.

In referring to the recent efforts of the missionaries, he condescends (the humblest thing certainly to which his nobility has ever yet stooped) to adopt the diction of the ill-fated pamphleteer, who has applied, with a plentiful accompaniment of the lowest scurrility, the terms 'interference,' 'intolerance,' 'violation of prejudices,' &c. to men who have had the effrontery to attack with argument, in a country under a *Christian* government, the most loathsome and ridiculous of all superstitions. These terms are repeated by the noble writer, probably without pausing one moment to consider their correct meaning, or to what kind of men he was going to apply them. However, on reflection, we ought perhaps to confess that these terms of reproach are mild, as expressed by a person so much a party in the concern as to be solicitous for the finishing of more pagan temples, and who,

on approaching one of them that was finished and occupied, 'made a present to the deity!'

The proposal to circulate translations of the Scriptures among the Hindoos, is rendered altogether illusory by the proviso—'if it will not induce them to make unfavourable comparisons between our lives and our doctrines, and consequently expose us to contempt;'—for his lordship has very freely charged immorality and neglect of religion on the Europeans in India. And what a state of the judgement or moral principles is indicated, in making such a proviso! It assumes that the preserving of an unmerited reputation to a number of irreligious and immoral foreigners resident in a country, (for that is the character supposed in our author's words) is an object of greater importance, than for the population of that country to obtain the knowledge of the only true religion and morality! The people of India must remain in all the horrors of paganism, rather than become qualified, by Christian knowledge, to pronounce a deserved condemnation on the vices and impiety of Englishmen!—because some thousands of these English choose to be bad in spite of better light, all Asia must be kept bad also, if possible, by the preclusion of that light, lest these English should become liable to be affronted by a censure! If our nation is really going to learn moral principles like this, on an extensive scale, from its possession of India, that possession is one of the greatest curses that divine wrath could have inflicted. And to be gratified by such a possession, on such a condition, is about as rational, as it would be for a man to be pleased with the fine colours of a great serpent, when winding its wreaths round him in order to grapple and sting him to death.—But did his lordship mean to confine the application of the hint to India? There are possibly other parts of the world, beside India, where it would be prudent in the possessors of power and rank to prohibit the Bible, lest the people should get at the knowledge that there is something detestable in the profanation of the sacred name and day, or in venality, peculation, and adultery.

We left our traveller at Benares; hence he proceeded to Lucknow, where he became intimate with the Nabob of Oude, who appears a somewhat superior man to most of the oriental shadows of power. One of the most amusing occurrences was his getting snug into the Nabob's warm bath. He thus describes his adventures there.

'I then proceeded to the hummaum of his Excellency, which had been prepared for me. It consists of two rooms at the back of a very beautiful garden-pavilion, with, as usual, a bason of water in front. They are heated by flues under the floor. The first room is about twenty feet

square, with three fountains for either hot or cold water, in oblong niches on three sides of the room. On the fourth side is the entrance into the inner room. At each corner is a pillar, from which arches spring that sustain the roof, which gradually narrows into a cupola. The floor is entirely of white marble. Here I completely undressed, and wrapt round my middle a piece of red linen. I was then assisted by two men into the other room, where the heat was so great as at first to take away my breath. In front was a bason elevated five feet from the ground filled with warm water, and on the right was another such in the floor: the fountains were playing into the middle of the room, which being a little cooler than the floor were very agreeable. Eight fellows in colour somewhat resembling the (red) marble, and covered only with a cloth, now commenced their operations. They laid me on the floor, rubbed my feet with pumice-stone, kneaded all my limbs, and rubbed me with mohair-bags on their hands till every pore was cleansed from the soil contracted in the journey. I next was rubbed with a composition of clay, and then with a perfumed oil, both of which were sent by his Excellency, with every article of silver, basons, &c. as used by himself. The hair was cleaned with a composition of flour and other substances. At length I leaped into one of the marble basons, and having thoroughly washed myself, came out, and was covered with hot cloths, of a very fine texture, and with borders of gold. I returned to the next room, which felt much cooler, and gradually prepared me for the open air. p. 140.

Here he became perfectly accustomed to riding on elephants, and first saw them harnessed to carriages on wheels. He relates a good anecdote of their admirable perception and generosity. At a public spectacle he saw several of them fight, in the way of violently butting their heads against each other, by which they did not however appear to be very severely hurt. The account of another spectacle we shall give in his own words.

‘I breakfasted with the Nawaub in order to be present at a tyger-fight. A space of about fifty feet square had been fenced off on the plain, in front of a building open in the Asiatic style, raised about twenty feet from the ground. It formed one side of the square, and was covered with a lattice-work of bamboos, several feet high, lest the tyger, by a violent spring, should make his way amongst us, a circumstance that, on a former occasion, nearly occurred. On the three other sides was a lattice-work of bamboos, sustained by very strong pillars of timber driven firmly into the ground, perfectly securing the crowd on the outside from danger. The tyger was in a small cage on the side, from which he was driven by fire-works. He took several turns round the area, and eyed us most accurately. A buffalo was now driven in, on which he quickly retired to a corner; the other watched him, but did not seem inclined to commence the attack. By fire-works the tyger was several times obliged to move, when the buffalo invariably advanced a little towards him; but, on his lying down, stopped and eyed him for some time. Seven other buffaloes were now introduced, but with all our excitements we could not induce either party to commence the attack, A dog was thrown into the

area by some one: he retreated into a corner, into which the tyger also was soon driven by fire-works; but, on the little animal's snarling at him, he quickly retired to another corner. The Nawaub then sent for an elephant. The first approach of this beast caused the tyger to give a cry of terror, and to run into a corner, where by a spring he attempted to leap over the fence. In this he failed; and the elephant approaching by direction of his rider, attempted to throw himself on his knees on the tyger. This the latter avoided, and immediately ran to another place. All the exertions of the mohout (rider) could not induce the elephant to make a second attack; but advancing to the gate he began to push against it, and soon made his way good. The tyger did not attempt to take advantage of the opening, but lay panting in a corner. A second elephant was now introduced, who immediately rushed towards the tyger and made a kneel at him. The tyger however sprang on his forehead, where he fixed by his teeth and claws, till the animal, raising his head, with a violent jerk dashed him on the ground, so completely bruised that he was not able to rise. The elephant did not choose to stay to complete his victory; but rushing against the side of the enclosure, with his tusks raised up the whole frame work of timber and bamboos, with a great number of people hanging on it. The alarm was great, and they scrambled off as soon as possible. The elephant made his way through, fortunately hurting no one, and the tyger was too much exhausted to follow. The sun was now far advanced, and the heat so considerable, that the fight was adjourned *sine die*. p. 159.

At Lucknow, our author witnessed a splendid celebration of the Moharam, the Mahometan festival to the memory of Hassan and Houssein; and he describes the Imaumbarah, the sacred edifice in which the celebration was completed, in terms which, for the first time in his narrative, present before us the full splendour of the oriental romances. A striking description is given of a tremendous storm, carrying along such a cloud of sand as to render the air perfectly dark. We are interested, too, by the curious particulars relative to the most infamous General Martin. Having proceeded to Canouge, and just paid his compliments to General Lake at his camp, our traveller made all haste down the Ganges to Calcutta, calling in his way, at Moorshedabad, on the poor little nabob of Bengal.

He is of opinion that the inhabitants of Calcutta amount to 700,000, and was amazed at the immense crowds in the streets.

'The most remarkable sight of the kind I ever beheld, was the throng that fills these streets in an evening. I drove for three miles through them without finding a single opening, except what was made by the servants preceding the carriage. The Strand in London exhibits nothing equal to it, for the middle is here as much crowded as the sides.' p. 236.

He comments severely on the conduct of the Company in reducing almost to nothing the college of Fort William, and

forming instead an expensive, and, as he represents, a comparatively useless institution at Hertford. He applauds the splendor and expensiveness of Lord Wellesley's establishments and administration; and insists that the government of the Indian empire ought not to be conducted according to the rules of a petty calculating economy. This is magnanimous doctrine to hold forth in England; and a very pleasant mode of reminding us into how many tens of millions of debt the eastern government has prosecuted its plans of magnificence, how the Company have failed of making any part of the annual payments for their charter, how certain it is that the grand total of debt and loss will ultimately come down on this nation, which seems to exist only for the purpose of being taxed, and, in short, how extremely dubious is the utility of all large distant possessions.

Having lengthened this article beyond all pardonable bounds, we must omit any notice of the excursion on the coast of Ceylon and across the peninsula. It was performed in the most driving haste, and therefore allowed no comprehensive or accurate researches. There are several amusing incidents, and many good descriptions; and we are glad to repeat our praise of the perspicuity and unaffected simplicity of the traveller's language.

With respect to plates, we should think the work will be admitted to surpass all former books of travels. The number is about seventy, executed, in the most finished manner, from drawings by Mr. Salt, who attended Lord V. as secretary and draughtsman, and who has generally evinced eminent judgement in his selection of subjects. We shall have to notice him as a writer, too, in reviewing the subsequent volumes.

Art. II. *Organic Remains of a former World*. An Examination of the mineralized Remains of the Vegetables and Animals of the Antediluvian World; generally termed Extraneous Fossils. By James Parkinson, Hoxton. The second Volume; containing the Fossil Zoophytes. 4to. pp. 286. With Plates. Price 2l. 12s. 6d. Sherwood and Co. 1808.

NO rational being, endowed with the perfect use of his senses, can be wholly insensible to the gratification arising from a survey of the works of nature; but few, comparatively, suspect how much more enjoyment they are capable of affording to an enlightened study, than to a cursory view. Most admirers of the visible creation are contented with a superficial inspection; perceiving, indeed, the sweetness of the nuances, the brilliancy of the contrasts, and the effect of the whole, so that imagination is gratified, and taste improv-

ed; but obtaining no enlargement or satisfaction to the reasoning faculty, which is continually on the search after reasons, causes, and instruments. Imagination and taste, however, are far from being able to exhaust the funds of pleasure, provided for man in the works of nature. The library, which she opens for our inspection, has recommendations, beside the elegance of the arrangements, and the splendor of the bindings. If we examine the volumes, each is an *editio princeps*, or rather an *autographic codex*; and if we peruse the contents, we find, from internal evidence, that the Author of them all is *divine*. But to read them, requires study and application; to decipher and classify them, is the part of the natural historian; to understand them, of the natural philosopher.

None of these documents of divine wisdom more require a skilful interpreter, than those 'remains of a former world,' which we daily pass or tread upon without regard. Yet they contain records of events, prior to the date of any manuscript or monument; events, to which the eruptions of Vesuvius, desolating a few thousand acres, are comparatively but the bursting of a squib; and which prove, by ocular demonstration, that the Being who 'made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind,' also possesses and exerts the power of commanding them, while in the enjoyment of health and vigour, to return to the elements of which they were formed, and leave no progeny behind. Difficult, however, is the task of deciphering these venerable relics. The pebble is turned and viewed, examined and re-examined, and perhaps long remains but a pebble; till some more perfect specimen, or perhaps an accidental fracture, throws a light upon the obscure memorial, and the faded inscription at once becomes legible and distinct. To construct, from these fragments, a connected system, may easily be supposed to require not only acuteness of observation, but opportunities of collating and comparing a great number of specimens, and an unusual talent for diligent and persevering labour. It is not to be expected that a sufficient share of these requisites should fall to the lot of any individual, unassisted by the researches of his predecessors. We cannot therefore be astonished that little has hitherto been done, in the classification and diagnosis of the extraneous fossils; nor, for the same reason, can we regard with indifference the efforts of a naturalist, who endeavours, and with considerable success, to advance one step further in the investigation of their nature. We have the pleasure of again introducing Mr. Parkinson to our readers in this capacity. Some years ago*, we expressed our grati-

* Ecl. Rev. Vol. I. pp. 44, 97.

fication at the appearance of the first part of his work; we have anxiously waited for a continuation, and at length, when our patience and good temper were nearly spent, began to fear that, like some other writers of the same class, he had forgotten, and would eventually violate, his engagement to the public. On re-appearing, however, he has furnished such evident and valuable proofs that the interval has not been wasted in idleness, that we fully excuse him for having extended it to a longer term than we were inclined to allow him; most seriously warning him, at the same time, not to presume in future upon a similar indulgence.

The obvious superiority of the present volume to the former, increases the pleasure we derive from possessing a continuation of so valuable a work. Irrelevant matter, and rhetorical embellishments, which, while they amuse the imagination, distract the mind from calmly investigating the succession of evidence, are carefully avoided; and without sharing the dulness of most scientific works, the present volume is inferior to few in the communication of sterling and substantial knowledge. To extract a few passages, would give our readers a very imperfect idea of its reference to natural history; we hope that a compressed abstract of the whole, will enable them to form a juster estimate of its value.

The form of the work, as before, is epistolary; for which the author apologizes in part, by stating that he was obliged to put down the result of his observations at times, when the fatigue of professional labours rendered a familiar style more congenial to his feelings. We think that it could not be difficult for him to reduce it to a more scientific form; yet, in the present state of this branch of science, we conceive that strict systematising would be rather injurious than beneficial, by giving a factitious weight to partial observations, and lessening the comparative and indeed the actual worth of those which are more mature and satisfactory. In classifying the recent productions of nature, a single specimen may in general be sufficient; as that specimen is mostly a perfect type of the whole race to which it belongs. But in order to arrange the relics of a former world, all that can properly be done, at present, by the most indefatigable investigator, amounts to little more than collecting the scattered materials, and laying them before the public with candour and accuracy. The manner adopted by Mr. Parkinson, is in some respects favourable to this design; it has enabled him to communicate facts without instilling prejudices, and to give useful hints without obtruding premature decisions.

In the general arrangement, Mr. Parkinson follows Walle-

rius, ascending from Vegetables by the inverted order of the Linnæan classes of corals, worms, and crustaceous animals, insects, amphibia, fishes, birds, and mammalia. The present volume contains the fossil Zoophytes; which follow the Vegetables, in our author's opinion, not only because their very similar form requires sometimes the use of the same nomenclature of parts, and gives a remarkable instance of close resemblance consisting with perfect distinction,—but because the simplicity of their original composition affords us the most reasonable hope of discovering the nature of the change effected in their substance.

A short enumeration of the erroneous opinions of the elder natural historians, is followed by some account of Mr. Hatched's experiments on corals and shells; and their component parts, *carbonate of lime* and *gluten*, in the porcellaneous shells, and some of the Zoophytes; and *carbonate of lime*, and *gelatine* or *membranaceous matter*, in the pearly shells, and others of the Zoophytes. As a tissue to connect his observations, our author adopts the Linnæan classification, retaining his generic names, with the alteration of the termination into *-lite* or *-ite* (from *λίθος*;) and endeavouring to find the existing species most nearly allied respectively to the fossils under examination.

The principal genera, described in this volume, are *Tubipora*, *Madrepora*, *Alcyonium*, including *Spongia*, *Encrinus*, and *Pentacrinus*; the other genera, *Millepora*, *Cellepora*, *Isis*, *Antipathes*, *Gorgonia*, *Flustra*, *Tubularia*, *Corallina*, *Sertularia*, and *Cellularia*, being as yet either imperfectly ascertained, or so minute as to be excluded from this work in order to make room for more important subjects.

The genus *Tubipora* includes those calcareous habitations of minute polypi, which consist of a congeries of cylindric, erect, and more or less parallel tubes, variously connected together. One of the most beautiful recent species is the *musica*, a deep red East Indian coral, in which the disposition of the tubes is remarkably regular; and Mr. P. remarks among the fossils of Derbyshire and Wales, a species, in many respects similar, but nevertheless perfectly distinct, though generally esteemed the same. A fragment of this was treated with chemical agents, to remove the lapidifying matter.

'As the calcareous earth dissolved (in muriatic acid), and the carbonic acid gas escaped, I was much pleased to observe the membranaceous substance appear depending from the marble, in light, flocculent, elastic membranes. Many of these, most unexpectedly, retained a very deep red colour, and appeared in a beautiful and distinct manner, although not absolutely retaining the form of the tubipore.' p. 3.

The other species of Tubiporites figured and described, are, the *struts* from Westmoreland and Sedberg, the *ramulosa* of our author from the Mendip hills and Wales, and the exquisitely beautiful *catenulata* Lin. the transverse section of which exhibits an elegant network of minute connected circles, which the engravings represent with great correctness.

Madrepora, distinguished by lamellæ placed in the form of a star within its cavities, is a far more numerous genus, both in a recent and fossil state. The ingenious description of the figure of the little animal inhabiting this coral, and by its indefatigable labour forming the lamellæ as well as the surrounding mass, is taken from Donati's account, whose figures Mr. P. also inserts. These Corals are subdivided into three families; 1st. Those in which the lamellæ form a single star, so that the specimen presents an appearance much resembling the pileus of an *agaricus* inverted. Indeed many of the fossils occasioned by madrepores of this kind, have been formerly esteemed petrified fungi; but the organ of attachment, being generally discernible at what ought to be the apex of the fungus, sufficiently disproves the idea, were other evidence wanting. 2d. Such as present, upon their surface or disc, a considerable number of stars, either distinct or confluent. And 3d. Ramose Madrepores, exhibiting the characteristic of the genus at the extremity of the branches, or dispersed over their surface, with porous interstices between them. Of the first family Mr. P. distinguishes particularly two species *M. turbinata* and *M. porpita* Lin. both in a great variety of forms, which may probably, at some future period, be divided into several distinct species. Many fossils belonging to the second subdivision are enumerated and defined, though it is only to a few that our author annexes specific names. This is however less a subject of regret, as the representations are so distinct and intelligible, that a reference to them may sufficiently distinguish the species intended. Among the more remarkable are the *lithostrion*, not unfrequent in Wales, singular in being divisible into angular columns, each exhibiting on a transverse section an elegant madreporan star; and the *lapis arachneolithus*, or spider-stone, a madreporite formed into a figure somewhat resembling the body of a spider, and imposed upon the credulous as a charm for the cure of hæmorrhage. To the third family belong *M. truncata* and *M. stellaris*, proliferous madreporites found in Sweden: *M. flexuosa*, *fascicularis*, *pectinata*, *arachnoides*, and *undulata*, with some turbinated and porpital compound madreporites, also belong to the ramose ones with stars at the end of the branches; but few or none are enumerated with distinct stars and porous tubular interstices.

Of the genus *Millepora*, only one from Wiltshire is described; nor is it probable that many will be discovered, even supposing them to exist, owing to the minuteness and consequent easy obliteration of their characteristic parts.

Isis is another genus, the relics of which it is scarcely possible to investigate. Mr. P. refers to this genus a fossil very frequent in the limestone of Sicily, and also found at Calne in Wiltshire, but without attempting to determine the species. To these genera, our author annexes the description of some specimens which it appears impossible to reduce to any known genus, and adds the following interesting observations.

'You cannot but have observed how completely I was foiled, in my attempt to preserve a parallel between the fossil corals which I have particularized and the several corals which are enumerated in the *Systema Naturæ* of Linnæus. Indeed, so little could this parallel be preserved, so little agreement could be traced between the recent and the fossil corals, that I find myself under the necessity of acknowledging, that I am not certain of the existence of the recent analogue of any really mineralized coral.

'This dissimilarity between the creatures of this and the creatures of the former world, is a circumstance which appears to be so inexplicable, that I can only admit it, without attempting to account for it. It however furnishes us, I think, with a strong argument against that theory, which supposes the changes which this planet has undergone are all attributable to the constant, regular, and gradual processes of nature, which have been acting from an indefinite period of time, aided by the occasional heaving of strata, effected by subterraneous heat. By this system—by the gradual interchange of situation between land and water, we might account for the mountains of fossil coral which are found at considerable distances from the sea, were it not that so little agreement is observable between the fossil and the recent coral. Had the coral of the mountain and the coral of the sea been constantly the same, it would, indeed, have furnished a powerful evidence of the gradual change of relative place in the strata, which were once covered by the ocean, but which are now thousands of feet above its surface: the gradual receding of the sea would have sufficed for the explanation.

'But how, according to this theory, shall we explain the disagreement between the coral of the mountain and the coral of the sea; I see no explanation which can be thus obtained: every thing being supposed to have proceeded in its regular course, the animals of the first creation must then have exactly resembled those of the present hour. Some vast change, of powerful and even universal influence, must be sought for to explain this wonderful circumstance: and such, doubtless, can only be found in the destruction of a former world. Thus, indeed, we shall be enabled to account for the existence of various animals, in a mineral state, whose analogues are unknown; but it must be admitted, that even this circumstance is not sufficient to account for the existence of animals at the present period, of which no traces can be found in the ruins of that former world.'

pp. 77, 78.

The genus *Alcyonium* receives much elucidation from the

industry and accuracy of this writer. Some species, however, are assigned here, the pretensions of which we should be inclined to question. This genus, as well as *Spongia*, generally consists of fibres of different degrees of elasticity; but they differ by the organs of nutrition being situated, in the former in minute polypean animalcules, inhabiting pores in the Zoophyte; whereas, in the latter, this function appears to be performed by the pores themselves. As few or no traces of the animal, strictly so called, but only its habitation, can be found in any fossils of this class, no distinction between the two genera is attempted. This circumstance, added to the great inconstancy of figure in different individuals of the existing species, certainly gives ample latitude to the name Mr. Parkinson adopts; nor do we apprehend more evil from this method, than from the much commoner fault, among modern naturalists, of multiplying genera and species to excess. It still remains at the option of the student, to term such as he judges more nearly allied to the Sponges, *Spongites*; retaining the name *Alcyonite*, for such as approach in figure to the *Alcyonia* discovered in a recent state. In examining the species of this genus, Mr. P. frequently makes use of chemical menstrua to detect the original texture, and has been amply rewarded for the sacrifice of his specimens by very instructive and unexpected results, which our limits unfortunately prevent us from communicating to our readers. Recent analogues can scarcely be found to any of these fossils; some, however, are mentioned, resembling *A. digitatum*, *cydonium*, and *ficus* Lin. The greater part consist of fossils, bearing a degree of resemblance to various vegetable productions; indeed, many have been frequently esteemed petrifications of apples, pears, figs, and cucumbers. Others, on the contrary, have a more elongated or cylindrical figure, but almost all appear to have a depression or cavity at the upper extremity. One of the most remarkable species is described (p. 115.) as being destitute of a pedicle, and probably attaching itself to the rocks when living, in a manner, like the *remora*, by forming a vacuum in the centre of its inferior surface, which appears to consist of a number of concentric circles. This mode of adhesion is not confined to the animal kingdom, but is also observable, if we mistake not, in some of the *Jungermannia*, which fasten themselves to stones without the assistance of radical fibres, being furnished with a series of minute appendages adapted to the purpose; it may also obtain, perhaps, in *Lichenes*. At the suggestion of the Rev. J. Townsend, our author notices, describes, and refers to this genus, fossils which are found abundantly in the silicious stones of Wycombe Heath, and a tract of country extending near 30 miles westward. In

these, the animal seems changed into a hydrophanous flint of a dark purple colour, surrounded by a cortical crust of a grey hue; on immersion in water, the purple part assumes a bright red tinge, beautifully exhibiting the alcyonic fibres. After enumerating a considerable number of species which may be arranged under this genus, Mr. P. subjoins an account of the *Maestricht fossils* from St. Peter's mountain, a rich mine of singular petrifications; comparing his own observations with those of Mr. Walch and Faujas St. Fond. Most of them differ so widely in configuration from all other animal productions, that it is scarcely possible to assign them a place in any system. Indeed our author confesses,

'I must once more observe, before I quit the fossils of this family, that I have, in several instances, classed as *alcyonia*, bodies, which appear, in some respects, rather to accord with the genus *doris*, *ascidia*, or *actinia*; but which, in their general characters, differ so widely from any of these bodies with which we are at present acquainted, as to prevent their being placed under any existing genus. Here, perhaps, they had better remain, until more illustrative specimens shew their real nature, and the genus to which they more properly belong.' p. 152.

The remainder of the work, for the most part, is devoted to the examination of the Encrinites and Pentacrinites; which is conducted in a very able manner, and with considerable scientific accuracy.

'These bodies are separated from all the other zoophytes, by this distinguishing character—their trunks and limbs are formed of bones articulated with each other by surfaces, marked with a floriform or stelliform figure. From the external forms of these bones, a natural division of these animals into two sections, or perhaps genera, takes place: those, the bones of which have almost all a circular or oval circumference, have been hitherto termed ENCRINITES; and those, whose bones nearly all possess a pentagonal circumference, have been distinguished by the term PENTACRINITES.' p. 153.

In the terms formerly adopted, in defining them, from a fancied resemblance to plants, our author makes several judicious alterations, founded on the analogy of their parts with those of other animals. The stem or stalk, he calls the *trunk*; the separate joints, formerly called *Trochitæ* or *Entrochi*, and *Asteriæ* (also known by the names of St. Cuthbert's beads, Fairy stones, or when connected Screw-stones) he denominates the *vertebræ*; and the lateral processes, *vertebral appendices*. The basin at the superior extremity of the trunk, he terms the *pelvis*, and its parts the *ribs*, *clavicles*, and *scapulæ*; while the terminating, divided, and subdivided processes, receive the appellation of *arms*, *hands*, and *tentacula*. Descriptions and figures are given of between 70 and 80 varieties of the *vertebræ* and parts of the vertebral column, formed in

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general of a silicious mass; those of calcareous spar, Mr. P. considers as perfect casts, in which the animal matter is eroded by water. The descriptions of the different species of *Encrinites* are extended to some length; and much patient research, as well as acuteness and ingenuity, is displayed in discriminating them. The first place deservedly belongs to the *Lily Encrinite*, from its superior beauty, and the number and perfection of specimens examined and preserved. It is distinguished 'by each of its arms dividing into a hand formed of two fingers, from the inside of which proceed articulated tentacula: the whole folding up in the form of a closed lily.' It is supported upon a vertebral column, the length of which must remain uncertain, unless an entire specimen should be discovered; the vast number of fragments of the trunk, compared with the scarceness of the superior and inferior extremities, favour the supposition that it must be very considerable, probably some feet or even fathoms, thus affording the superior part a very extensive range of motion. The beautiful arrangement of parts in this animal, is not exceeded, perhaps, in any, with the anatomy of which we are acquainted: another instance, that, in creation, equal perfection of structure, and an organization as complicated, are bestowed on beings which our systems almost refuse a place in the lowest rank of animals, as on those which they exalt to the highest. Beside the vast number of articulations in the trunk, the vertebral processes, and organs of attachment, our author makes it appear that the superior part, or pelvis, arms, hands, and tentacula of a single *Encrinite*, contain at least 26,680 articulated bones, each of which may be reasonably supposed to be furnished with its muscles or means of motion, as well as with vessels for nutrition and sensation. This remarkable fossil seems confined to the southern part of Lower Saxony, where it is found of a spathose nature in a matrix of limestone.

The second species, denominated by our author the *Cap Encrinite*, occurs in our own country; at least, the remains of its vertebral column form a great part of the mass of Derbyshire marble. Its superior extremity is however so rare, that Mr. P. had the opportunity of examining only a single specimen in an entire state, which proves it to be decidedly distinct from the *Lily Encrinite* of Germany. The *Turban Encrinite*, with extremely thin vertebral articulations, is found in the limestone of Wenlock Edge in Shropshire; and the *Pear Encrinite*, in the neighbourhood of Bath and Bristol, and apparently also at Pfeffingen in Germany. The *Nave Encrinite*, the upper extremity of which was formerly supposed to be the radical part of an unknown species of the same genus, was

noticed by Mr. Lister as early as the year 1674. Its name is derived from the resemblance which it bears to the nave of a wheel, the spokes being represented by what our author supposes to be the arms. The specimens, however, of this, and the preceding species, are much mutilated. Mr. P. further enumerates eight distinct *Encrinites*, by the names of the *plumose*, *tortoise*, *straight*, *bottle*, *stagshorn*, *clove*, *digitated*, and *oval Encrinites*; beside noticing several others mentioned by different authors, which he either had not the opportunity of examining, or thinks not specifically distinct from those already described.

The *Pentacrinites* are defined

‘The mineralized osseous parts of a zoophyte, which possessed a pentagonal, articulated, vertebral column, from the superior part of which, from five bases, proceeded as many articulated arms, speedily ramifying into innumerable smaller branches, closely beset with articulated tentacula, bearing, in the mass, much of a plumose appearance.’ p. 241.

Of these fossils, that denominated, by our author, the *Briançon*, is the most remarkable and beautiful, from its numerous ramifications. It is met with in many parts of Britain, particularly in Dorsetshire, on the sea shore, in a pyritical mass; but its organ of attachment seems hitherto undiscovered. The remaining species of *Pentacrinites* appear to be founded upon examination of less perfect specimens, or on the authorities of different writers; in the synoptic table at the end, seven are noticed as decidedly distinct, two of which, the *fig* or *Gloucestershire Pentacrinite*, and the *Yorkshire*, are found in this kingdom.

Our author sums up his geological observations in a separate letter, and thinks himself warranted to draw the following conclusions.

- 1st. That the water has rested for a considerable period over the general surface of the earth.
- 2nd. That the mineralized zoophytes found imbedded in different parts of the earth, and even in mountains of considerable height, have lived and died on those identical spots, which in the former world constituted parts of the bottom of the ocean.
- 3rd. That in a previous state of this planet, many species of organized beings existed, which are not known to us, in a recent state: their having existed being proved, only by the discovery of their fossil remains.
- 4th. That the traces of very few of those species which now exist can be discovered in the wreck of a former world.
- 5th. That even in rocks of the newest formation, and in alluvial strata, which are comparatively of but modern deposition, the remains of extinct animals are as frequently to be found, as in what are termed

Transition Rocks, (those which are supposed to contain the first traces of organic remains.)

6th. That there appears to have been no line of separation between the creation of species now extinct, and of those now existing; since not only the remains of extinct species, but perhaps of extinct genera, are found, with the remains of species very similar to, if not exactly agreeing with, species known in a recent state.

7th. That many of the pebbles, found in gravel pits, on the shores of rivers, and on the sea beach, do not appear to have been bouldered down to the form in which they are now found; but that, on the contrary, their present forms are precisely those which they, at first, derived from the silicious impregnation of different animals, which existed in the former ocean.

8th. That judging from the original delicacy of structure in these bodies, and from the little injury which they have sustained, it appears reasonable to suppose, that this solidification was effected, in several instances, previous to the removal of the waters from their former bed.'

The last letter is occupied with observations on the process of petrification. Mr. Parkinson contends, in opposition to the opinion of nearly all former writers on the subject, that, in fossils in general, the organic matter still exists; the mineral substance being *deposited upon it*, not *substituted for it*. His experiments seem decisive, and may be repeated, by any one who possesses a few fossils, without chemical skill or labour. The idea, perhaps, is not altogether new; yet the clearness with which it is demonstrated by our author, would be sufficient, independently of his other merits, to ensure to him the gratitude of the geological investigator, as well as the natural historian.

The plates, nineteen in number, exclusive of the frontispiece and vignette, are highly creditable to the skill of the artist, Mr. Springsguth. They are executed in the line manner, and coloured in a very modest and elegant style, so as to give as correct a representation of the fossils as any we remember to have seen. We esteem them considerably superior to those in the former volume.

The work is handsomely, and in general correctly printed. The numbers 2 and 3 on Plate XIX are however transposed, and we have met with one or two false references. We regret that the price of the volume will place it beyond the reach of many, who would read it with delight, and employ it to good purpose; but of this we by no means complain, since it is not occasioned by needless or extravagant decorations. We are persuaded it will meet with an encouragement, and excite an interest, that will induce Mr. Parkinson to favour us *soon* with the concluding volumes.

Art. III. *Illustrations of the Four Gospels*, founded on Circumstances peculiar to our Lord and the Evangelists. By John Jones. 8vo. pp. 673. Price 15s. Longman and Co. 1808.

If a train of sensations, or of ideas, or of both, be impressed on the percipient faculty, either once only with a certain degree of strength and vividness, or with a number of repetitions sufficient to compensate for the weakness of the original single impression, and if one of those sensations or ideas be afterwards again produced, a train of ideas, corresponding in a direct order to all the others, will be excited. To this law of *Association*, so far as human observation can reach, the Creator has subjected all the beings whom he has endowed with reason or instinct. It is an ever active principle, which influences, to an unassignable extent, the characters and the conduct of men. The endless diversity in the modes of thinking and acting which distinguish individuals, may be attributed to the rapidity or tardiness, the facility or difficulty, the rectitude or waywardness, of the habit peculiar to each, in forming, retaining, compounding, or separating the groups of associated ideas.

Though the mighty agency of this principle has been coeval with man, and though it was not unperceived by the keen penetration of Aristotle, nor unimproved by the fine taste of Cicero; yet it was totally neglected, we believe, in the old metaphysical theories. Locke first proposed the distinct application of the fact of the association of ideas, in elucidating mental phenomena. Hume (the remarkable clearness of whose reasonings on some subjects was an awful aggravation of his paradoxical impiety on others), and Gay, and Hartley*, with much evidence and felicity pursued the interesting and fertile inquiry. 'It is evident', says Hume, 'that there is a principle of connection betwixt the different thoughts or ideas of the mind, and that, in their appearance to the memory or imagination, they introduce each other with a certain degree of method and regularity. In our more serious thinking or discourse, this is so observable, that any particular thought, which breaks in upon this regular tract or chain of ideas, is immediately remarked and rejected. And even—were the loosest and freest conversation to be transcribed, there would immediately be observed something which connected it in all its transitions. Or, where this is wanting, the person who broke the thread of discourse

* We do not refer to Dr. Hartley's hypothesis of *vibrations*; in the fate of which his statement of the doctrine and laws of Association is by no means involved.

might still inform you, that there had secretly revolved in his mind a succession of thought which had gradually led him away from the subject of conversation.'

The "Illustrations of the Gospels," now before us, profess to have in view two leading objects, which we shall consider in order. Of these the first is, to apply the doctrine of the Association of Ideas to elucidate the meaning, force, and beauty of our Blessed Lord's discourses, and the causes of the peculiarities of arrangement which distinguish the narratives of the four sacred historians. In this extensive field Mr. Jones has scarcely been anticipated by any other writer if we except Archdeacon Paley, whose inestimable *Horæ Pædagogicæ* are, in a considerable degree, constructed on an application of the laws of association. Indulgence he may rightfully claim, if even many of his comments should appear trifling, forced, or otherwise unhappy. That the principle of mental association is capable of such an application, as our author attempts to make of it; and that, when justly applied, it may furnish the true solution of many difficulties, and the most interesting exhibition of many beauties, in the Evangelical Histories, are positions, to which no reasonable doubt can be pleaded. But to succeed happily in such application to a numerous body of cases, in most of which we can, at best, but imperfectly conceive the entire situation and circumstances of the parties, would demand a very rare assemblage of uncommon talents; a power of imagination and abstraction eminently vigorous and versatile, and a judgement so grave and solid as to be secure from its fascinations. With the best disposition to think favourably of Mr. Jones's labours, and cheerfully assigning him the meed of praise for learning, assiduity, and patience, we rise from the consultation of his work less frequently convinced and satisfied, than we sincerely wish. The uniform tone of confidence in which he enunciates his speculations, is far from prepossessing; and occasionally becomes offensively dogmatical. To trace out a train of associations, when the extremes only of the series are given, is usually, we admit, a circuitous process: but there is a difference between that which is natural though recumbent, and that which is strained and far-fetched. The latter class of solutions may sometimes silence an objector, without removing the objection; but the former, like a beautiful demonstration in geometry, enlightens, convinces, and sets at rest.

For the statement and elucidation of this part of Mr. Jones's Illustrations, we shall present a favourable specimen of his work.

The reader is not to expect, in the performance before him, classical quotations, learned references, or verbal criticisms, but an analytical detail of the sayings and works of Jesus Christ, together with the explanations of obscure passages, founded on facts, as far as they could be collected from historical investigation, or deduced from the circumstances of the case, by an active, but regulated, imagination.

The founder of Christianity was not educated in the school of human learning. The instructions, therefore, which he delivered, are not the offspring of speculation, composed agreeably to the rules of art, and implying the precision and regularity of system; but a series of observations and doctrines, dictated by the wisdom of God, and called forth as opportunities required. Hence the doctrine of the association of ideas, which, in the absence of artificial order, is the only law that regulates the human mind, becomes a principle of high importance in the examination of the four Gospels; since the critic, who, by the help of history, and a well-governed imagination, can place himself in the circumstances of our Lord, will be able, on most occasions, to perceive a close connection between the language and the objects by which he was surrounded; and thus to discover propriety, beauty, and order, in passages, which before appeared irrelevant, obscure, and incoherent. The application of this principle is a broad and distinguishing feature in the present publication; and it may not be too presumptuous to say, that the great law of association, when properly attended to, and skilfully applied, as it tends, while it elucidates the meaning, to confirm the truth, of the Evangelical records, will form a new era in the history of Christianity.' Pref. p. v.

The authors of the four Gospels had witnessed the events which they recorded; and, having treasured them in their memories, wrote them as they had preached them, in distinct parcels, at different times, in a different order; and, being uneducated in the school of art, they adopted that rule of arrangement, which nature dictated. We see the same transaction assuming, for the most part, a different connection in each Gospel. The phenomenon appears perplexing, and much reasoning has been in vain employed to account for it. But it requires no other principle for its solution, but that the authors should be governed by that great law, which governs other men; that they should be induced by it accidentally to state things, which had been previously made known to them by actual impression; which had been rendered familiar to them by frequent meditation, and which were therefore ever ready to occur to their memories by association. The examples which we have witnessed, in the progress of this work, are sufficient to warrant this conclusion; and I am free to say, that no difficulty can present itself on this subject, that may not be solved on the same principle.

But these writers not only differ, but they also agree. They relate the same things, not only in the same manner, but often in the same words. The natural conclusion from this is, that they each copied from a common source. But this source could not have been a written document: for if they followed such a document, they would have preserved the same arrangement with each other, which is contrary to the fact. Their present order is founded on the association of ideas. On every occasion, the sacred penmen wrote as circumstances demanded, or their memories sug-

plied, the facts, with little regard to the order of time and place. The transition which they make in every step of their narratives, may be shewn to correspond to the known operations of the human mind in such circumstances. The operations of the human mind, therefore, demonstrate, that they copied no other documents but such as had been previously written on the tablets of their own memories. But they had still a common source, and this source was the illustrious theme of their discourses. While other historians were left to relate events in their *own* words, the historians of Christ were called upon to relate the same things, for the most part, *in the words of a common master*. They seldom appear as speakers, and never as actors in the scenes which they represent. The Son of God stands forth before the reader as the only agent and teacher. His sayings and actions occupy every page, and each writer has dedicated his whole volume to him, without subscribing even his name. Where, therefore, they describe the *works* or *conduct* of Jesus, they have room to vary; but when they conform to his *language*, they must necessarily agree in *manner*, and even in *words*. And this conclusion is justified by the fact. The sayings of our Lord, the instructions which he deduced from the circumstances, his parables and his predictions, preserve, for the most part, "a verbal harmony;" while the intermediate detail, and the order in which they are inserted in each Gospel, are marked by considerable variations." pp. 600—602.

It is worthy of remark, that the solution, given in the preceding extract, of the verbal agreements in the first three Gospels, was advanced seven years ago, in an useful pamphlet attributed to Dr. Randolph, then Bishop of Oxford, but now of London. 'I admit,' said that respectable author, 'of a common document; but that document was no other than the preaching of our blessed Lord himself. He was the great Prototype. In looking up to him, the author of their faith and mission, and to the very words in which he was wont to dictate to them, (which not only yet sounded in their ears, but were also recalled by the aid of his Holy Spirit promised for that purpose,) they have given us three Gospels, often agreeing in words, though not without much diversification, and always in sense.' *Remarks on Marsh's Michaelis*; London, 1802. p. 34.

We subjoin some additional citations from the volume under review, that our readers may form an idea of the kind and the manner of the illustrations which it furnishes.

'People in Rome might need to be informed, what the *Jordan* was, in which John baptized. While Matthew, therefore, simply says, βαπτίζοντο ἐν τῷ Ἰορδάνῃ, [they were baptised in the Jordan] Mark adds, ἐν τῷ Ἰορδάνῃ ποταμῷ, [in the *river* Jordan.] Matthew, writing among a people where the custom prevailed, merely states, the Pharisees accused the disciples of transgressing the tradition of the elders, in eating with unwashed hands. Chap. xv. 2. Mark, addressing those who were strangers to the Jewish institutions, adds the

comment, "For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders," &c. Chap. vii. 3. The former again, imitating the sincerity and integrity of his Master, held forth, with undeviating firmness, to the view of his countrymen, those calamities to which Christ and his forerunner pointed their attention as soon to overtake them for their sins, and also the severe reprehensions they passed upon the Scribes and Pharisees. On the other hand, the latter, wishing not to degrade the Jewish nation in the estimation of a people prone to reproach and oppress them, has passed over them in silence. This circumstance runs through the Gospel of Mark, and forms a leading and peculiar feature in its composition.' p. 600.

This characteristic difference, founded upon a natural and powerful association, is thus illustrated in regard to another, and that a very solemn instance; our Lord's predictions of the calamitous fate of Jerusalem and Judea. Matt. xxiv. Luke xxi.

'The recording of this awful prediction, though a melancholy, was yet a necessary task, imposed on the historians of his life; as the fulfilment of it would prove, beyond reasonable contradiction, that he was divinely inspired. Nor could the Evangelist deem it an undertaking less dangerous than painful; since it might suggest to those, who were to be the instruments in the hands of Providence of its accomplishment, the idea of undertaking it, and embolden them with the hope of success. At all events, their perverse countrymen, they were well aware, would take occasion from this, to vilify and persecute them, as enemies to their own country; as a set of men, who in an artful manner, had invited a foreign foe to invade their native land, and to destroy even the temple of Jehovah. The dilemma, to which the sacred writers, by apprehensions of this kind, were reduced, appears to me, perplexing and perilous beyond description; and wonderful is the address with which they acquitted themselves; an address, which at once bespeaks the soundness of their judgment, the integrity of their hearts, and the truth of their history. Matthew, as he composed his Gospel in Judea, thus ambiguously insinuates, that the army which should demolish the city, was to be the *Roman army*. 23. "For wheresoever the carcase is, there will the eagles be gathered together." The meaning is; "Wheresoever the wicked Jews are, there will the Roman eagles the destroying armies, follow them; and whithersoever they fly, ruin and desolation will overtake them." But this intimation, dark and distant as it is, Mark has omitted; though his narrative, in other respects, is equally full and distinct with that of Matthew. The reason of this omission seems to have been, that he published his Gospel in the metropolis of the empire, where such an intimation, if published, might be regarded as an encouragement to the Romans, and as grounds for calumny and accusation by the unbelieving Jews.' pp. 481, 482.

'Matt. xvi. 4. 'The account which Mark gives of the words of Jesus, on this occasion, appears to be mistaken [i. e. by the generality of interpreters.] "And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily, I say unto you, there

shall no sign be given to this generation." The last clause, if literally rendered is thus: "Verily, I say unto you, if a sign shall be given."—Mark viii. 12. Which may mean that a sign shall, or shall *not* be given and the context alone determines which signification is intended: And it cannot well be disputed, but that we are to understand his words in the affirmative. According to Matthew, he says expressly, that a sign would be given them, though not such a sign as they then asked. This sign was the destruction of Jerusalem, and the horrid sufferings of the Jews, conformably to his prediction. This sad scene the benevolent Jesus could not contemplate even in the most distant prospect without a sigh or a tear, and here he is said to have sighed deeply *in his spirit*, that is, *in himself*. He sighed without explaining to any around him the cause of the sorrow which swelled his bosom. Considered in this view, what tenderness appears in the question; "Why doth this stubborn race seek after a sign? Why are they so blind to the compassionate and benevolent signs which I exhibit, as to provoke a very different sign in the ruin of the whole community?" How awful the intimation conveyed in the next clause; how forcible and impressive, if delivered, as no doubt it was, in a manner at once expressive of pity and indignation; "Verily, I say unto you, that a sign *SHALL* be given to this generation." pp. 340, 341.

Mr. Jones manifests a remarkable predilection for typical and allegorical meanings, or other secondary allusions; which he supposes to have been designed, over and above the obvious intention, in the discourses, the miracles, and even the more ordinary actions of Christ. One of the most moderate and best supported of these instances, is that in which he maintains the character of the *rich man*, in the parable of Lazarus, to have been designed to adumbrate Herod Antipas. The conclusion of this comment we shall introduce.

It deserves our notice, moreover, that our Saviour represents not only the prophets, but also *Moses*, as preaching a future state and a retributive justice, with an evidence not to be resisted, by any who admitted their divine mission; "Abraham saith unto them, They have Moses and the prophets: though one rise from the dead, they *will not* be persuaded." Here the words are so chosen and arranged, that while Abraham appears to refuse the request, he insinuates that it should be complied with, and yet such would be the obstinacy of his brethren, as to continue in immorality and scepticism. The request was more immediately fulfilled in the resurrection of Lazarus, who, as being in his mind when relating the parable, probably furnished by association the *name*, which he here gave to the poor man at the gate of Dives. It was more completely fulfilled in his own resurrection; and yet none of the Herodian family, though convinced of the fact, became converts to his Gospel. One of them indeed said, on a memorable occasion, "Almost thou persuadest me to become a Christian." But the generous wish of the apostle was never realised, "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."—Acts xxvi. 28, 29. p. 449.

We mentioned a second principal object pursued in this elaborate work. Mr. Jones has raised a huge and terrific spectre out of the supposed *incunabula* of Gnosticism; and he finds, or fancies, a train of perpetual allusions to the malice and cunning of this monster, not only in the writings of John and Paul, but in almost every paragraph and period of the other three Gospels. From our author's assertions, comments, and conjectures, it would seem a fair inference, that the victory over Jewish obstinacy, the dissipation of heathen darkness, and the illumination of the world with the light of redeeming mercy, were not the most arduous labour of Jesus and his apostles; but that they had, at every turn, the far more ponderous task of confronting the audacious malice, and refuting the blasphemous impieties, of Dositheus and Simon Magus, with their tremendous troop of about eight and twenty more of John the Baptist's apostate disciples. Mr. J. has the *Gnosiphobia* in so dire a degree, that he exhibits an example, at once humbling and instructive, of the amicable concord that often subsists between extreme credulity and a disdainful resolution to disbelieve where there are rational grounds of evidence. He perpetually relies, for the basis of important reasonings, on the palpable romance of the *Recognitions*, and the other forgeries under the name of Clement of Rome; while he considers the deity of the Messiah, the expiation of the sins of men by his death, and the gracious influences of his Spirit, as the very weakness of prejudice, and scarcely worthy of being refuted by argument. But let us hear him deliver his opinion.

'The book comprehending the *Recognitions* and *Homilies*, ascribed to Clement of Rome, is not deemed genuine, (see Lard. vol. ii. 343.) but the composition of an *Ebionite*, towards the close of the second century. It appears, however, when duly examined, to have been published much earlier. The subject of it, in general, is a detail of the dispute, which the Apostle Peter had with Simon the magician, in an interview, to which we meet with a reference in the Acts of the Apostles, chap. viii.; and the object of it is to refute the system, which that impostor set up in opposition to the Gospel. And as that system did not long survive its base author, it follows, as a natural consequence, that the work, the end of which was to overthrow it, was extant, while it yet flourished. The *Recognitions* and *Homilies* are written with great elegance of Language; and, a few passages, which may be interpolations, being excepted, with a purity of sentiment, that might justly claim Apostolic authority.' pp. vii. viii.

We are not ignorant that there was a busy sect of early opponents to the pure Christianity taught by the apostles; that its adherents assumed to themselves the title of *Gnostics*, or the *Men of Knowledge*, (as some in our day, with equal modesty, call themselves *Rational Christians*;) that their pernicious tenets are referred to by St. Paul in the epistle to the

Colossians, and in a few passages besides, and are explicitly denounced in the writings of St. John ; that their heresy was rifest at the close of the apostolic age ; and that, in the second century, they split into several families of error, as Valentinians, Carpocratians, Basilidians, Ophites, &c. We think it highly probable that Simon, the impostor of Samaria, was a leader, if not the founder, of the Gnostics ; nor have we any objection to the supposition of his having been a hypocritical disciple of John the Baptist, though that supposition rest upon apocryphal evidence. But that this sect should have swelled, with such rapidity, and to such a magnitude, as to have excited almost half the counsels, warnings, and doctrinal positions, of the New Testament, is very improbable, and destitute of solid proof.

It appears a wild and improbable supposition : for that a body of people associated as religionists, but, according to Mr. Jones's ideas, much less to be esteemed the disciples of error than a banditti of base and nefarious impostors, founding their pretensions not on sophistical argument so much as on gross and impudent falsehoods—that such a description of men should grow into great estimation, and spread their influence almost as widely as Christianity itself was diffused by the apostolic ministry,—is not a supposition agreeing with the usual course of human opinions. There are moral laws of the constitution of man and society, on the operation of which we may calculate almost as in the case of physical laws. That a religious sect may acquire extensive favour and popularity, it must keep up the semblance at least of morals and worth : where these are notoriously wanting, it will sink under public contempt.

We might argue the improbability upon another ground. It is unlikely that a system of bush-fighting should be kept up by the sacred writers through the whole of their productions, while a close reserve is maintained with respect to the name, the origin, and the history, of the potent and active adversary.

But it is vain, we confess, to argue *à priori* against the evidence of facts. What, then, is that evidence ? Mr. Jones exults in the imagined antiquity and verity of the *Recognitions* !

The third century was the age of supposititious writings. The doctrine had become fashionable, that fraudulent measures were sanctified by the piety of the end pursued. Books were poured forth, assuming the most imposing and venerable names, to confound the heretics, and reconcile the gentiles to the faith. From this source flowed the *Sibylline Verses*, the *Acts of Paul and Thecla*, the *Testaments of the Twelve*

Patriarchs, the Constitutions of the Twelve Apostles, the Recognitions and Homilies of Clemens Romanus, &c. &c.

The *Recognitions*, in ten books, is a rhetorical and theological romance, founded upon a supposed public dispute between the apostle Peter and Simon Magus, at the challenge of the latter, at Cæsarea Stratonis. This interview, real or fictitious, cannot be that 'to which we meet with a reference' in Acts viii. as Mr. Jones to our surprise asserts; since neither the place nor the circumstances of the story at all comport with the scriptural narrative. Grabe has shewn, by arguments which to us appear very satisfactory, that the *Recognitions* could not have been written earlier than the latter end of the second century. See his *Spicilegium Patrum*, tom. i. p. 278, ed. 2æ. In addition to other evidence, that learned Prussian has convicted the Pseudo-Clement of a large plagiarism from a treatise of Bardesanes the Syrian, who flourished near the close of the second century. It may be added, that, though the *Recognitions* be the work of a man of considerable learning and ingenuity, there is a notorious want of verisimilitude to 'a purity of sentiment that might justly claim apostolic authority.' Nor does this deficiency occur in 'a few passages which may be interpolations.' In such cases, the *panni adsuti* seldom fail to indicate their extent, by the difference of their texture and by their coarse edges. The marks of a state of sentiment far from apostolic, are almost as strong as in the forged *Constitutions of the apostles*. The younger James is styled, not only Bishop, but *Archbishop*; and is addressed "Domine mi Jacobe," which Lardner, not unfairly, translates, "my lord James." The *cathedra* of St. Peter is, in the event, placed, with triumphal pomp, in the palace of the Pisidian Antioch. The moderation of Gamaliel in Acts v. is without hesitation attributed to collusion with the apostles. "Gamaliel nostræ fidei erat, dispensatione vero manebat inter ipsos, ut si quando iniquum aliquid adversum nos aut impium molirentur, vel ipsos consilio reprimeret prudenter aptato, vel nos commoneret, ut aut curare, aut declinare possemus: is ergo, tanquam adversus nos agens,—allocutus est." *Lib. i. § 66.* Peter is made to assert that, at the creation, the Lord of the universe constituted a Chief, of each respective kind, over all the classes of creatures, trees, mountains, fountains, rivers, &c. 'an angel over the angels, a spirit over the spirits, a star over the stars, a dæmon over the dæmons, a bird over the birds, a beast over the beasts, a serpent over the serpents, a fish over the fishes, and a man over the men, who is Christ Jesus.' Among other dogmata, impudently attributed to the venerable apostle, we find that the Hebrew language was given by inspiration, that

Eliezer was the son of Abraham, that the temple was built from royal ambition, and, in fine, that Simon his opponent was able, by dæmoniacal agency, to work real miracles.

These are some of the reasons, which induce us to regard a large part of Mr. J.'s favourite speculations as destitute of any solid proof, and which confirm our acquiescence in the sentence pronounced upon the Recognitions by their learned editor, Cotelierius. 'Quantum ex re ipsa, veterum testimoniis, ac recentiorum judiciis colligere licet, libri isti Pseudepigraphi sunt et Apocryphi, ii^o. seculo compositi a viro docto quidem juxta ac diserto, sed Philosopho magis et Philologo quam Theologo, in excogitandis autem connectendisque fictis narrationibus plane rudi.' *Patr. Apost. Cotel. et Cler. tom. i. p. 490. Amst. 1724.*

It is not as in a matter of theoretical question only, that we object to Mr. J.'s extravagant application of the Simonian infidelity. We are called, by reason and religious duty, to be vigilant against the efforts of a certain party, to *explode*, under pretence of explaining, almost the whole that has been delivered by Christ and his apostles. These efforts are the more dangerous, as they consist in the employment of principles *true* and *important*, but driven to an immoderate and licentious excess, for want of those *rational guides* and *checks* which would be furnished by comprehensive views of the nature and genius of Christianity. In the hands of these unreasonable men, the greatest part of the New Testament is made a dead letter; furnishing, indeed, a pleasant and reputable employ for learned and half-learned and unlearned speculators, but of little interest, and less capability of being comprehended, to the mass of human kind. A large portion of these divine oracles is represented as treating topics peculiar to the Jews; another large part is said to refer merely to the condition and conversion of the Gentile world; a third part is merged in the gulph of Simonian or Gnostic controversy; and what would not dissolve in any of these menstrua, is neutralized by the all-potent drug of *accommodation*. Thus the way is opened to apply the memorable and mischievous words of Paley to nearly all the cautions, threatenings, counsels, and even doctrines, of the Christian Scriptures;—'What are these to us? Nothing: nothing at all; nothing in the present condition and circumstances of Christianity.' And thus, if we except the enforcement of the morals of natural religion, and the doctrine of a resurrection to a future life, the whole gospel is transmuted into a literary curiosity! Happy are they who 'have not so learned Christ!'

Our learned author makes, in his preface, the following profession.

The writer has, throughout, avoided *controversial points*. Wishing to write for the benefit of all Christians, he has endeavoured to supply materials in which all Christians are deeply interested, without controverting the tenets which distinguish any party. And the volume, if it cannot please all denominations, claims, and, it is hoped, deserves, the praise of offending none. The author, following the example of Christ and his apostles, has given, what he conceives to be truth, and left error, without a blow, to expire, in its proper time, with the prejudice or ignorance on which it is founded.' Pref. p. vi.

This profession calls for a remark. Mr. J. has, indeed, honourably refrained from those perverse mis-statements of the sentiments usually called *orthodox*, which are notoriously common in the writings of Socinians, and from invectives against those sentiments and their supporters: but it will not be safe to infer, from this prefatory declaration, that he confines himself to the literary and historical part of Biblical science, or to other ground on which professed Christians generally agree. Socinianism, as refined by modern ingenuity, stalks through the length and breadth of this work, without shame or disguise. In the abundant evidence which the author accumulates to prove that Jesus of Nazareth was *truly* a man, he seems not to be aware that he establishes what all the orthodox maintain, and that he has effected nothing, absolutely nothing at all, to destroy the credibility of the position, that the *Deity* is really and personally united to the human nature of the *Messiah*. It is painful to observe the hard labour, which the sensible and diligent author employs, in accommodating the doctrine which he himself establishes, on the *Logos*, to the hypothesis of our Lord's *mere* humanity; a doctrine which, to borrow his own expression, would 'shine with collected lustre', on admitting the true Deity of the Saviour. His gloss upon John v. 17,—and his attempt to free the institution of the Eucharist from involving the doctrine of a real, vicarious, and meritorious sacrifice for sin,—are so awkward in manner and inefficient in result, that he appears almost to sink beneath the weight of a hopeless undertaking. It seems to be a characteristic property of Mr. J.'s mind, to pursue, with candour and zeal, the lines of truth revealed in the Gospel to a certain length; but, before he reaches their proper extent, to stop short, turn round, and hurry into the wilds of Socinianism. After his full and numerous assertions of the simplicity and plainness of our Lord's manner of teaching, he bends to the necessity of his system; and racks upon the wheel of torturing accommodation the most explicit and awful words of Jesus, on the *guilt*, *merit*, and *punishment* of sin, and on the glorious, *secure*, and *exclusive* way of *pardon* and *salvation*. Most cor-

dially, and with sincere respect, do we wish him that complete perception and enjoyment of 'the truth as it is in Jesus' which would add ineffable lustre and blessing to his character and talents.

Notwithstanding the errors and faults, which, we conceive dishonour this volume, we are decidedly of opinion that, to those readers who do not surrender their judgement to the book, but seriously think and cautiously investigate for themselves, it will be found a repository of much valuable knowledge, and will supply many useful hints and topics for farther pursuit.

Four Essays are appended to the work: I. On the Cause of Harmony and Dissonance in the Four Gospels. In this Dr. Marsh's hypothesis on the origin of the first three Gospels is forcibly opposed. II. On the Logos. III. On the Temptation of Christ. IV. Remarks on the Greek Article in the New Testament. In this concluding Essay, the author has indulged himself in a rash, self-important, and not very good-mannered attack, upon Dr. Middleton's truly classical, logical, and elegant work on the same subject. As well as we can divine, the true reasons of this attack are, first, that Mr. Jones has not taken the trouble to understand Dr. M. secondly, that Dr. M. has not bowed down to the dictates of Mr. J. on the subject of the Article in his Greek Grammar (a very excellent book, notwithstanding this little fit of petulance or jealousy in its author); and, we wish there were no reason to conjecture a third motive, namely, that Dr. M. is not a Socinian.

Art. IV. *The Four Slaves of Cythera*, a Romance, in Ten Cantos. By the Rev. Robert Bland, 8vo. pp. 276. Price 7s. Longman and Co. 1809.

FROM the title-page of this work, we were led to expect a very bad imitation of a very bad model: we were prepared to find all the obvious and obtrusive faults of the very faulty 'Marmion', without its inimitable beauties,—we looked for titles and genealogies, dresses and equipages, crests and devices, all couched in antique words and homely phrases and prest into lines of every possible length in every possible combination. We writhed our brows in a most formidable curve, assumed our spectacles, brandished our grey-goose and sat down to our office with more than critical malignity. When we found, however, upon opening the volume, that it was regular heroic, we began to soften; we read fifty lines without once having recourse to a glossary, and blamed our precipitancy; and at length, by the time we had finished the first canto, and had met with not one description of shield

cutcheon, had fully regained, as will soon be evident, our usual impartiality.

We shall first give an abstract of the story. Hamet, a votary of Mahomet, wandering 'in search of a wife', sees, loves, and wins Mandana, daughter of the caliph of Bagdad, and retires with her to the island of Cythera, where

'a blooming boy
And four fair daughters crown their nuptial joy.'

The parents have occasion to visit Spain, and the children are intrusted to the brother of Hamet; who, upon the death of Zoraida, the youngest daughter, engages Mortaign, a Norman, a 'man of blood', to procure some infant, who may pass for her with her parents, at their return. Mortaign sets his eyes upon the daughter of De Courcy, an English Baron, who had touched at the island; watches his opportunity, and, in the absence of the husband, cavalierly takes her from the mother's arms. The baron, after wreaking his rage in various ways, at last contrives to execute vengeance in kind, by luring on board his ship a little boy, 'whose noble look a princely birth exprest', and who was, in truth, no other than Almanzor, the son of Hamet. Him De Courcy and his wife Matilda carry to England, bring up as their own, and new-name Alfred.

After a lapse of ten years, De Courcy joins a band of crusaders against the Paynims; Matilda accompanies him; and Alfred, at length, hearing nothing of either, sets off in search of them, having previously vowed, 'on Becket's stone', 'to be a wanderer over land and flood', till he should find his father and mother, either dead or alive. The baron's tomb he finds in Syria, pays his devoirs, and 'there first tries the metal of his sword': but, returning homeward in search of Matilda, his vessel is captured off Cythera, and himself, with three other knights, becomes the slave of Hamet, his own father. They are confined in separate cells, and Alfred, it appears, has the range of a small court. Here he is seen and heard, (for the gentleman is musical,) by Zoraida, who falling in love with him contrives to apprize him of her affection, and withal gives him to know that he has a rival, of wealth enough to win her father, and of conceit and stupidity more than enough to disgust herself. His presents, however, she employs to provide Alfred with the means of freedom for himself and brother knights, who, in the mean time, have met with good-fortune similar to his own, having each stolen the heart of one of Hamet's three daughters. Alfred purchases their freedom with Zoraida's money, and binds each of them by an oath to obey him punctually, in every particular, for a year to come.

The three knights return to their respective homes; Alfred remains in Cythera, and changing his name to Selim, and his dress to a clown's, appears before Hamet, to solicit the place of a gardener. This he obtains; is recognized by Zoraida, (*'quis fallere possit amantem?'*) and encouraged by her smiles, labours with such diligence, that his lord, full of admiration at his taste and skill, and fearing 'lest his vigour droop beneath his zeal', orders him to engage other hands. This was just the point he aimed at; the three knights are now called in,—ostensibly, to assist in the garden—but, in reality, to be ready upon any emergency.

In process of time, Alfred is engaged to sing before the father and the daughters; and, after various lays, contrives to convey his own history in a fictitious tale, and to solicit Zoraida to elope with him on the very next day. Zoraida understands him, and leaves behind a ring, the requested token of assent. Meanwhile, his brother knights are concealed behind the tower where the party is sitting; and each, ignorant of the amours of the others, thinks Alfred is kindly relating *his* adventures, and prompting *his* mistress to an elopement. The three damsels are each possessed with the same mistake; each leaves her ring, which each knight is made happy in finding. Alfred assures them, that the next day shall bless all with liberty, one with love.

Still in the dark with respect to the rest, each considers himself as the happy *one*; while Alfred goes to consult on the means of escape with Mortaign, who, struck with remorse for his former life, now lives a hermit, in a hovel, by the seaside. They agree that three knights shall seize a small galley, riding near the shore, while Alfred, Zoraida, and Mortaign are to follow in a fishing-boat of Hamet's.

On the next day, the old father is 'decoyed away' by a rumour of invasion; and the three knights, accompanied by their three ladies, successfully accomplish their enterprise. Poor Alfred is not so fortunate: while conducting Zoraida to Mortaign's hut, he is surprised by Zulemah, her wealthy lover, who had overheard his schemes, and brings a 'numerous troop' to counteract them. The unfortunate maiden is carried back to her father's, Alfred and Mortaign are lodged in a dungeon.

Meanwhile, 'the sober sire' finds, on going out, that he has been deceived by false reports; and, on coming home, that he had been beguiled of his daughters, who, having waited in vain for the rest of their company, make for Italy, are married, converted, baptized. Hamet now dismisses Zoraida's women, as aiding and abetting; and, to keep her in order, procures, as her duenna, 'a prudent matron, in her age wane'. Zulemah, meantime, is more urgent than ever in his

having now two passions to gratify; and the next day to consign Zoraida to his possession, and Alfred to the

The intervening night is spent by her in hearing the story of the female, to whose care she has been intrusted; and she (we are afraid our readers have anticipated us) discovers herself to be the identical Matilda, mother of Zoraida. Hamet also recognizes his son; the lovers of course are married; Zoraida and her father are converted; the other three daughters return for a blessing; Mortaign is restored to his native Loire; the rest to their respective homes;—and the curtain drops.

Such is the story, in plain prosaic order, 'gemino ab ovo'. The poem opens with the capture of the four knights; the previous parts of the history being related, in their proper places, partly by Alfred, partly by Matilda, partly by Hamet, and partly by Mortaign.

From this outline, 'summa fastigia rerum', our less charitable readers will perhaps be led to think, with us, that the tale is very ordinary make; quite out of nature, yet neither passing strange, nor 'wondrous pitiful'; with few touching situations, and not one interesting character. The story, however, we will grant Mr. Bland, is of small consequence, when compared with the diction, in which it is drest, and the versification, in which it is conveyed;—and these also must yield, in point of importance, to the imagery and sentiment, with which it is adorned.

Of the diction and versification, we have to speak very favourably. The former is poetical, without any of the tinsel of modern refinement; the latter harmonious, yet natural and unfettered. They accommodate themselves to the grave and to the gay, and please us, in both, without labouring to please. They resemble the diction and versification of Dryden; or rather, perhaps, of Pope, where he most successfully imitates the easy manner of Dryden, as in the two tales from Chaucer. We must endeavour to make good use of the lofty praise, by an extract or two.

The first notice Alfred receives from Zoraida is described in the following lines.

' But gentle slumber, oft at evening call'd,
Came not to Alfred vanquish'd and enthrall'd;
And as it irksome seem'd to lay his head
For ever musing on a sleepless bed,
He strung his idle lute, and set apart
The silent evening for his tuneful art:
And ever as he sang of times gone by,
Of ladies love, or glorious chivalry;

Chains, prison, labour, vanish'd from his sight,
And golden visions cheer'd him through the night.

'A narrow court, high-wall'd, and guarded well,
Divided Hamet's mansion from his cell ;
In which one eye, by labour half subdued,
And now return'd to sleep and solitude,
As to and fro he paced, absorb'd in care,
To lose an hour, and catch the cooling air,
He marked a lattice open o'er his head,
From which descending by a silken thread,
A viol hung ; and sure no bad intent
He augur'd from the tuneful instrument ;
But upward as he look'd with grateful eyes,
To thank the giver of so fair a prize,
A lily hand he saw with mute delight,
That waved and closed the lattice on his sight,

Pleased with the token of a friend unknown,
From every string he call'd the mellow tone ;
And from that hour his charmed fancy wrought
Such dreams of hope, and sweet illusive thought,
'That his poor cell a palace seem'd to rise,
His narrow court was Eden to his eyes,
His daily toil to pleasure was beguiled,
And liberty in hateful thralldom smiled." pp. 8—10.

We add the description of Zoraida and her wealthy suitor

'The morn arose—again the unwilling slaves
Were chain'd to ply their labour on the waves ;
Trimm'd was the gallant barge with streamers gay,
Cymbal, and song, and revel, crown the day,
And all was merry in the gondolay.
All but one maid, who, by her mournful mien,
Appear'd as absent from the passing scene ;
Her dark-brown hair a coronal embraced,
And a rich zone confined her slender waist.
A portly youth in gaudy robe attired,
Who now himself, and now the nymph admired,
Sat by her side, and oft with forward air
Would whisper trifles to the silent fair,
Which ever as he told, with indrawn sigh
She answer'd to his awkward courtesy.
Yet nought abash'd, he strove to entertain
His lady love with sonnets light and vain ;
One while in homely joke he laughed to scorn
The humbler sort, to lowly labour born ;
One while his keen and biting satire fell
On the poor slaves who row'd his bark so well ;
And with quaint insults of proverbial rhyme,
To ever dashing of their oars kept time :
In all he sued for favour in her eyes,
And strove with backward nature to be wise." pp. 12—

The next is more serious: Zoraida is addressing Alfred.

" Oh ! I could cheerly cabin with the poor,
 " Nor rail at fate, nor ask a loftier door ;
 " Assured and dreadless cross the nightly wold,
 " Death, storm, and pillage, all unseen behold,
 " So thou wert near—And in thine hour of need,
 " These hands should deck for fight thy battle-steed.
 " Myself would brace thy beaver, bring thy shield,
 " And send thee, bright and glorious to the field.
 " Yes, I would go with thy adventurous bands,
 " O'er waves unfurrow'd, to undream'd of lands,
 " To dreary desarts, by no coulter plough'd,
 " Where range at will a wild and lawless crowd :
 " And if a thought untender, or severe.
 " To work thee noyance, ever harbour here ;
 " If e'er at toil, or hazard, I repine,
 " Or breathe a wish for other fate than thine ;
 " Or with thy kindly biddings disaccord,
 " And fail observance to my bosom's lord ;
 " Spurn me to earth, forget that ere you knew
 " A wretch so frail, disloyal, and untrue." pp. 37, 38.

The following is very happy: he is relating the fortunes of Alfred's three companions.

'To every captive's cell I now repair,
 To sing, or haply say, how things went there.
 'Tis said, 'tis sung, already, by my fay,
 Three words at most shall make it clear as day.
 Have ye not heard of Alfred's fate above,
 A cell, a bower, a lady, and a love?
 In him ye know what to the rest befell—
 Each knight was destined to a separate cell,
 And every cell a latticed bower o'erhung,
 In every bower a lady blythe and young,
 And every lady with the close of light
 Held secret commune with her chosen knight ;
 And every knight to every maid profess'd
 To keep the secret treasured in his breast,
 E'en to the brothers of his heart unknown,
 Devoutly guarded by themselves alone.' pp. 42, 43.

We have been the more copious in these extracts, as we think Mr. B., considered as a versifier, is more than a match, in this metre, for any poet of the day.

We now hasten to give some instances of the imagery and sentiments of the poem. And here we seem to perceive a great deficiency. Mr. B. evidently has not a brilliant imagination: he flutters elegantly, but he seldom rises, and never soars. We find none of the bold touches of the poet he imitates; none of the living pictures, none of his figures start from the canvas.

The following stanza, however, expresses a common thought poetically enough.

‘ Bade they [the heavens] obedient nature laugh so gay,
Gave they the stream, sweet glen, and breathing gale;
The seasons’ interchange, and night and day,
And earth her morning incense to exhale
From flowers and ruddy fruits in rich array,
With kindly smells and juices to regale;
To make a vault of penance and despair,
A prison-house of things so good and fair?’ p. 83.

The appearance of Mortaign among the female group fearfully described, in a speech of Matilda’s.

“ ‘Twas dark, and as we sat with fix’d desire
“ Listening the merry trifles of our squire,
“ A hand unseen the curtain drew aside,
“ And straight approach’d a man with martial stride;
“ Pale, haggard, bony,—with a joy severe
“ Most serpent-like he stole upon our cheer,
“ And gleam’d such numbing horror from his eyes
“ As chain’d our senses, and repress’d our cries;
“ Powerless we sat, and in our circle stood
“ With folded arms the gloomy man of blood
“ Noting our silent griefs, as if they fed
“ His savage heart, and glaring on our dread.
“ Scared at the unearthly look, I fondly press’d
“ My lovely infant closer to my breast,
“ ‘ And who art thou?’ with faltering voice I cried,—
“ ‘ Thy nation’s dread,’ he scornfully replied.”’ pp. 204, 205.

The following short description is solemn and touching.

“ ‘ It was upon a sad and rayless night,
“ When with some females by a taper’s light
“ I sat within my tent, and with my loom
“ Strove to forget in vain my wretched doom:
“ No Courcy yet—but on the winds from far
“ We heard the hoarse and hollow din of war;
“ Shrieks, groans, and tumult, loud and louder grow,
“ And now Saint George, and Paynim Alla now
“ From the dire spot alternately rebound,
“ Then ceased at once, and all was still around.”’ p. 224.

Mr. B. is but little indebted to others: the dialogue, in the second canto, between Alfred and Zoraida, is an improvement upon Prior’s ‘Henry and Emma’: Iolante’s refreshment of the dying Fitztraver with water is from the death of Marston in Scott: and, perhaps, Zoraida’s cheering her minstrel with ‘spiceries and fruits’, may be traced to the same author.

Having already intimated our cheap estimate of B.’s pretensions to the higher poetic talents, it is now to observe the total deficiency of any thing like learning.

in all the poem: here is no acquaintance with ancient or eastern manners or costume displayed, no insight into character, no knowledge of the classics. A well-woven tale, of interesting situations, might, even without any of these characteristics, be read with pleasure, when clothed in elegant language and numbers; but, when read, would hardly be read again. Such, however, the present tale is not; a reader of only ordinary patience must flag, and probably desist, long before he gets to the end, especially if it be found (as we apprehend it will) that the former part is superior to the latter, and the first canto incomparably the best.

But, Mr. Bland will say, (and he will say upon no less an authority than Horace) the end of some poems is merely to please. But who are they, whom a poem will please, without some instruction, some information? We could not help repeating, as we rose from the *Reverend* Mr. Bland's performance, the old question of '*Cui bono?*'

The next thing to be observed is, the very great admixture of the ludicrous and the low. The author's evident and avowed imitation of Dryden, perhaps, led him this way; and he has gone even farther than his master. Thus we have a full century of lines, at the conclusion of the second canto, employed in a satirical account of the excellency of his plot, and burlesque curses upon the various species of dissenters from this opinion; among whom we rejoice to find that reviewers are not included. There is also a disgusting account of Zobbadel, a female slave, and a song of school-boy humour addressed to her; and the daughters, who, when going off with their respective lovers, just begin to consider that there is a father to be left, favour us with their sentiments in lines like these;

"And yet one child to tend his age is left,
 "Thus in a trice of time of three bereft,
 "Who still remains respectfully unwed,
 "To read, to saunter, and to rub his head;
 "One duteous child, and could he wish for more,
 "His head perchance had ached if rubb'd by four." ' p. 155.

Indeed, the whole of the sixth canto, (the place, we should have conceived, for feeling and delicacy, if Mr. Bland had possessed either,) is farce, broad farce. The lines upon Cowper (p. 42,) and Rogers, (p. 51,) are too despicable to be presented here; we may safely leave them to the contempt of every reader indulged with an atom of genuine taste or sensibility. In one passage (p. 144) the satire aims, we presume, at a personage with whose name the world has of late been accustomed to take considerable liberties; 'the Sultan's

second child, but first in grace.' The contempt expressed for the 'poor wretches' of Granta, and 'prosing lectures,' and 'commentating men, who smoke and write in solid Göttingen,' our readers will naturally expect, from a gentleman and a scholar like Mr. Bland.

Another thing, on which we would animadvert, is the introduction of lyrical measures. We have said that all is regular heroic: this must, however, be understood with the exception of the common-place story of *Iolante*, told in the octave stanza of the Italians, which takes up almost the whole of the fifth canto; and two or three songs scattered through the work. It is a practice against which we would earnestly contend, though it has of late become fashionable, and has on one or two occasions been adopted with brilliant effect.

We have scarcely room left, to remark on the affectations which now and then disgrace the manly language of this poem;--on the host of compounded substantives that assailed our eyes, as 'love-juice,' 'night-damp,' 'field-bed,' 'grave-lamp,' 'battle-spear,' 'battle-wave,' 'battle-plain,' 'battle-steed,' &c. &c.; on such verbs as 'cabin,' 'bower,' 'hovel'; or, lastly, on such outlandish words as 'enshadowed,' 'ingloomed,' 'imperial,' 'rejuveniscent.' 'Iron deaths' for 'arrows,' though sanctioned, we believe, by Pope, is a conceit we cannot approve.

The poem comes forth without preface, without dedication, without argument, almost without notes.

Art. V. *A Summary View of the Evidence and Practical Importance of the Christian Revelation*; in a Series of Discourses addressed to young Persons. By Thomas Belsham, Minister of the Unitarian Chapel in Essex-Street. 8vo. pp. 206. Price 4s. Johnson. 1808.

THE religion of Christ is peculiarly characterised by the variety of its evidence. Its claims are not founded on one insulated proof, but on a series of proofs, each well supported and all combining to produce the highest degree of moral demonstration. In unfolding these diversified and separate arguments, it is necessary to attain correct ideas of their relative importance, in order to a right exhibition of their various proportions. Nor is this all, that such an investigation requires. It should also comprehend a distinct statement of the principles, supposed to be established by this combination of different yet harmonising proofs. If the unassisted operations of the human mind could discover those truths which form the distinguishing subjects of revelation, why should there be any revelation? Would it be requisite that

miracles and prophecies should be employed at successive periods, to authenticate the gradual disclosure of the divine will, if it could have been ascertained without these credentials and intimations?

‘Nec Deus intersit, nisi dignus vindice nodus Inciderit.’——

It has always appeared to us, that the system of modern Unitarianism is encumbered with this important difficulty. The discoveries of Christianity,—if they deserve the name,—it chiefly considers as confirmations of the doctrine of immortality, and a future state of rewards and punishments. It requires us to admit, that the Almighty revealed his will at ‘sun-ry times and in divers manners,’ that he permitted the most astonishing deviations from the established course of nature, that the power of effecting them was communicated to certain individuals in order to confirm and recommend their respective testimonies, that some of these individuals uttered the most singular predictions, that these predictions were in due time exactly accomplished, and that all this vast congeries of proofs and authorities terminated—in what?—in establishing those truths, which, all the while this process was carrying on, some sagacious Greeks and Romans were finding out, by the aid of more ingenious conjectures; and which a very small portion of additional evidence would have enabled them to disclose, in all the certainty and completeness of discovery. We cannot help again adverting to the sentiment just quoted from one of those ingenious Romans, and considering such an expenditure of evidence as unsuitable to our ideas of divine interposition, unless something more peculiar and characteristic, more mysterious, and more remote from human conjecture, belong to the truths of Christianity.

Assuming the inspiration and authority of the Evangelists, we should be led to conceive, that some subsequent writings should contain that enlarged and complete account of the doctrines of Christ, which for obvious reasons he withheld during his residence among them*. We find him consoling his disciples in the immediate prospect of his departure, by an encouraging and distinct promise of ‘another Teacher,’ who should guide them into all truth, and abide with them forever. Accordingly, we are informed that the interval between the resurrection and ascension of Christ was employed by our blessed Lord in ‘speaking of the things pertaining to the kingdom of God’†—or the new dispensation of the Gospel; and that, at the ‘time appointed,’ the promise respecting the effusion of the Holy Spirit was accom-

* John xvi. 12.

† Acts i. 3.

plished. After this memorable period, an extraordinary elevation of thought and of enterprise distinguished the apostolic character. Emancipated from all their national prejudices, and impelled by a spirit of ardent devotion to the cause of truth, the first teachers of Christianity exhibited the sublime spectacle of pure, active, unwearied benevolence, devoted to the most important interests of mankind. Their system of co-operation was founded on the most enlarged and extensive views; in their policy, nothing was selfish or confined; their accommodation to immediate exigencies involved in it no dereliction of principle, no future ill consequences; and the institutions they enjoined as of permanent obligation, discover a comprehension, a *prospectiveness*, suited indeed to the genius of the gospel, but far superior to any plans or arrangements which their previous habits and unassisted powers could have qualified them even to conceive. It was this real supremacy, that rendered them 'the living oracles,' to which the primitive churches invariably appealed. But, unless we regard their writings as possessing the same authority which they maintained and exercised during their personal ministry, we are lamentably destitute of the advantages enjoyed by the first Christians. All the astonishing endowments of the Apostles must be considered as only a local and temporary advantage; and the copious explanations, which their writings contain, of the various and incidental statements of the Evangelists, though affording, to the first churches, a compendious view of the whole Christian system, must be considered, in the present day, only as curious and ancient documents of the state of 'early opinions!'

Another consequence, involved in the Socinian practice of invalidating the authority of the apostolic writings, is, that it renders the historical facts recorded in the gospel the only and ultimate objects of Christian faith. It is customary to distinguish between the *evidence* of Christianity (consisting in a succession of well-authenticated facts), and the *doctrine* arising out of that evidence, and intended to be established by it. Between these, there is an intimate connection; and the one cannot be consistently admitted without the other. But the scheme we are opposing systematically rejects those writings which were designed for the purpose of a full and perfect elucidation of the import of the facts themselves. It identifies the evidence with the doctrine, by making it alone characteristic of Christianity; so that upon this principle a heathen might triumphantly exclaim, 'Then I also am a Christian! I believe that Christ died and rose again; and from which I infer that there must be a resurrection of the dead!'

Let not this conclusion be deemed premature. The creed, we have put into the mouth of a disciple of the Koran, is a statement of the first principles of Christianity—not indeed ‘according to the scriptures’ of St. Paul,—but according to ‘the summary’ of Mr. Belsham.

‘To believe in the Christian revelation, is to believe that Jesus of Nazareth was a teacher commissioned by God to reveal the doctrine of a future life, in which virtue will find a correspondent reward, and vice shall suffer condign punishment; and that of this commission he gave satisfactory evidence by his resurrection from the dead.

‘The apostle Paul tells the Corinthians, that he had himself delivered to them among the first principles, that Christ died, that he was buried, and that he rose again on the third day; from which he infers that there must be a resurrection of the dead.’ pp. 5, 6.

The intelligent reader will perceive, in this extract, a striking illustration of our reasoning. Here is an admission of the facts, but not of their import and design; and the passage presents an instance, not unusual with Mr. Belsham and his party, of partial and disingenuous quotation. The apostle, in delivering his first principles, refers to the *great object* accomplished by the death and resurrection of Christ; ‘He died for our sins—according to the scriptures.’ It was convenient for Mr. B. to omit this important explanation, and thus to divest the gospel of all its peculiarity. When adducing the authority of an apostle, it would have been *honest* to give his entire sense and meaning; but Mr. Belsham knew better; it would have involved him in inextricable difficulties. It would imply an admission of the very obnoxious doctrine of vicarious satisfaction; and this would not only manifest some feeling of deference to apostolic opinions, but oblige him to preserve a consistency with those opinions in all his subsequent inquiries. Rather than expose himself to these capital risks, he has determined to present a mutilated quotation; and lest this should lead any of the ‘young persons of the Unitarian Chapel’ to consult the epistle itself, or any of the epistles of Paul, he has carefully omitted all references to these sacred writings, except for the sake of confirming some historical conjectures. We are therefore led to inquire, why are the testimonies and expositions of the apostles so obviously disregarded? why is their authority deemed so much inferior to that of the Evangelists, as to invalidate all their claims to implicit subjection? A due reply to these inquiries is included in the preceding remarks. We contend that the epistles are essential to the completeness of the Christian revelation, and equally authoritative in all points with the recorded assertions of Christ himself; and are persuaded that no rea-

son can be assigned for neglecting their dictates, or disowning their claims, but their manifest hostility to Socinianism.

The work before us, as a summary view of the evidence of the Christian revelation, if purified from the taint of Mr. Belsham's peculiar opinions, might be consulted with advantage, and commended with safety. Many correct observations are made on the subject of miracles. The arrangement of the arguments is judicious; and the style of thought and expression by no means despicable. We can discover, however, no novelty of explanation or proof, to require its publication; with the exception, indeed, of one feature of originality—its glaring, dogmatical, and malicious opposition to all those peculiar truths of the Gospel, for the sake of which alone its most zealous advocates have in general thought it worthy of their support. Overlooking and forgetting, however, the assistance which such writers have afforded even to himself, in the 'summary' before us, he has loftily affected to explode the principal doctrines of their faith, as utterly unworthy of credence from the rational and enlightened. Something like candour and moderation might have been expected, from any man less 'exceedingly mad' against religious truth than Mr. Belsham, toward opinions which have been held sacred by such men as Leland, Doddridge, Butler, and many others, whose various talents were consecrated to the cause of piety. But on all subjects of controversial theology, we are prepared to look for pride and bigotry from this gentleman's pen; qualities, we hope, not essentially forming his disposition, but only excited by the unhappy suggestion of certain topics to his disordered imagination: for it should be remembered how much more meekly he has borne his faculties, such as they are, toward his sceptical opponents, than toward the advocates of *evangelical* religion. On the questions respecting demoniacal possession—the separate state of spirits—the immateriality of mind—the plenary inspiration of the scriptures,—and many others, the author's determinations are *summary* indeed; and are pronounced in a spirit of conceited and contemptuous arrogance, which those, who could help pitying and lamenting it, might be tempted to scorn.

We did think of noticing the passage, in which he connects the doctrine of the Trinity with the exploded notion of transubstantiation; and particularly of animadverting on his dishonest and calumnious statement of the Calvinistic tenet of predestination, in the last discourse. But such slanders have been so often and so ably repelled, that it would be af-

fronting the understanding of our readers to repeat the vindication. That man is the most fatal enemy to any cause, who defends it by falsehood and misrepresentation; and his fears for its stability may be regarded as truly agonising, when he considers the arts of sophistry as requisite to its support. After the able, but polite and Christian treatment*, which he received on this subject a few years ago, another relapse into all the extravagances of malignity, is a sad symptom that the case is incurable.

One remark should be added, on the inutility of the present publication. The variety and excellence of so many standard writings on the same subject, seem to obviate any similar attempt. Besides, the topic, having of late become very prominent in religious discussions, has been exhibited in all the possible diversities of argument and illustration; so that little can be gained by any new summaries and abridgements. Who would think of trying to refute again the exploded theories of Kepler and Descartes, or repeatedly publishing demonstrations of the Newtonian system of physics? The attention of an inquirer is distracted, by the multiplicity of references; and his scepticism may be excited, by such an appearance of dissatisfaction and anxiety on the part of its friends. It may be expedient, indeed, that some advocates of the cause should adapt the mode of its vindication to the variations of taste, and be prepared to repel the attacks of rising infidelity; but when such attempts have been successfully made, let them rather be referred to than repeated. That solicitude, which magnifies every whisper of discontent into alarming hostility, gives importance to the insignificant, and strength to the weak. Opposition to the doctrines or the evidences of religion should rather excite compassion than alarm; and the object of its friends should be less to resist assaults, than reclaim assailants.—We must confess, at the same time, that Mr. B. may have had very sufficient motives for publishing *his* lectures to the world; and so far as it is desirable to produce conviction of the truth of the Christian revelation, with the least possible risk of affecting the mind with its genuine import,—so far as it is expedient to change adherents of infidelity into professors of Socinianism, and yet preserve them from any knowledge or belief of real Christianity,—(indeed the alteration is very immaterial) just so far Mr. Belsham's publication is seasonable and worthy of support.

* See Smith's Letters to Belsham.

Art. VI. *Concerning the Relations of Great Britain, Spain, and Portugal to each other and the Common Enemy at this Crisis ; and specifically as affected by the Convention of Cintra ; the whole brought to the Test of those Principles, by which alone the Independence and Freedom of Nations can be preserved or recovered.* By William Wordsworth. 8vo. pp. 216. price 5s. Longman & Co. 1809.

THE first thing that will strike the mind, on taking up this pamphlet, will be the *Latinity* of its title ; and the second will be the *English* of its contents. Of the former we shall only say, that it is the title of something without a name ;—whether an address, speech, letter, or any thing else, to the people of Great Britain, the people of Great Britain must themselves determine. Of the latter,—the *English* of its contents,—we must observe, that it is so exquisitely compounded of words, idioms, and phrases, obsolete and authorized, unprecedented and vernacular, as to form altogether a style of very peculiar gait and character, resembling nothing so nearly as the blank verse of the Westmorland triumvirate of Bards ; who, if they have sometimes condescended to degrade poetry into prose, have occasionally deigned to exalt prose into poetry. Of this, the tract before us is an illustrious example. In these Sibylline leaves, (full of portentous and awful denunciations,) snatched from the winds, and stitched loosely together to make a pamphlet of only one day's longer life than a newspaper, there is more of the spirit and fire of genuine poetry, than we have found in many a cream-coloured volume of verse, designed to delight and astonish posterity. The language is at once splendid and obscure, vigorous yet prolix, beautiful, bewildering, and uncouth. The sentiments, ardent, and free, and original, are frequently so clouded with mysticism, subtilized by metaphysical refinement, or emblazoned with imagination, that they appear either too dark, too thin, or too bright, to be steadily viewed, or clearly comprehended. But there is a pulse of philanthropy, that beats through every page (though not through every line), and a soul of patriotism that breathes through the whole body of this work, which raise it, as an offspring of intellect, far above the political ephemera, quickened from the carcasses of transient events which Time leaves behind him in his devastating march to Eternity,—ephemera, which flutter for a day, then vanish for ever. Among this imbecile and fugitive race the present gorgeous emanation of Genius is born ; and with them it must perish. We therefore seize the earliest opportunity to say something 'concerning' it, before its freshness and interest are irreparably faded, though we have neither time nor room to do justice to its extraordinary claims, as a great effort of an uncommon mind. It is, self-evi-

ntly, the work of a retired man, of deep, enlarged, and
 cient thought, connected with no political party, warped by
 vulgar prejudices, carried away by no sudden or mo-
 mentary gust of passion; but who, chiefly in solitude and me-
 tation, yet occasionally stimulated by the society of conge-
 al and equally powerful and eccentric minds, may be said
 live in the world of war and business only *in the spirit*, and
 consequently views men and things in a light peculiar to
 himself, or participated by none, but the small circle in
 which he moves. Hence his merits and his faults are so far
 exclusively his own, that they have all been originally con-
 ved, or deliberately and resolutely adopted, by himself.
 e sentiments of such a man, cherishing independence of
 nd as the dearest inheritance of his nature, and reverenc-
 y liberty as the supreme good of his country, must be
 orthy of attention; though we have little hope that they
 ll excite much curiosity, or make any very profitable im-
 pression upon the people or governors of this island, to whom
 ey particularly and emphatically appeal. Despising all
 e common place details of every day business, and over-
 aping all the petty, thwarting, embarrassing, and disheart-
 ing circumstances which must be taken into account by
 ractical politicians, and which generally furnish employ-
 ent enough for their dwarf faculties, Mr. Wordsworth
 ems to have discovered the spot which Archimedes desired,
 on whence he might move the world: here taking his stand,
 d with a glance embracing the whole surface and horizon
 his subject, he decides authoritatively on whatever he re-
 ews, and lays down plans of unparalleled magnitude and
 complexity, with the confidence of a being of almost infallible
 telligence. Whether by this strong effort of superior, but
 ly speculative, talents, he will be able to raise the earth one
 egree nearer to heaven, or even lift these little portions of
 e earth on which he peculiarly operates—Spain, Portugal,
 d Great Britain,—a point above their present degraded
 vel, we shall not attempt to determine. Meanwhile, though
 e cannot subscribe to all the principles maintained in this
 amphlet, particularly the vindictive and sanguinary ones
 hich occasionally are manifested, we have perused its elo-
 uent pages with much pleasure and admiration. A copious
 rticle on Spanish affairs (Vol. V. p. 202,) having already ap-
 eared in one of our recent numbers, we shall trouble our
 eaders with no further remarks on that exhausted and dis-
 ouraging theme, except such as may occur in characterising
 e various portions of the work before us.

Mr. Wordsworth begins with describing the reciprocal
 elings of the Spaniards and British toward each other,

before the convention of Cintra; and the scope of his work is, to prove how far the interests of the peninsula have been impaired, and the honour of our island compromised, by that reprobated Convention. In a strain of fervent and de toned eloquence, he then expatiates on the enthusiastic patriotism of the Spaniards and Portuguese; which he endeavours to prove, from the language of their provincial addresses, from the declarations of their enemies, from their valour in the field, from their mighty wrongs, from their vindictive sense of injury, from their hopes, and from their fears. Hence he argues, with romantic plausibility, that the cause of the Patriots must be superior to the power of their Tyrants: the former being a spiritual and eternal spring of action, the latter a physical, factitious, and perishable force. It may be objected to the style of this and other parts of the pamphlet, that the high wind of words often scatters the rich harvests of thought tumultuously over the pages; and yet it is delightful to be out in a wind, that blows such treasures about our ears.

Mr. Wordsworth proceeds to examine the convention of Cintra, which he dissects like the body of an executed traitor; and, tearing out the heart, thus holds it up to a horrence and execration.

‘ They (the British Generals) had changed all things into their contraries; hope into despair; triumph into defeat; confidence into treachery which left no place to stand upon; justice into the keenest injury.—Who had they delivered but the Tyrant in captivity? Whose hands had they bound but those of their Allies, who were able of themselves to have executed their own purposes? Whom had they punished but the innocent sufferer? Whom rewarded but the guiltiest of Oppressors? They had reversed every thing;—favour and honour for their enemies—instead for their friends—and robbery (they had both protected the person of the robber and secured to him his booty) and opprobrium for themselves to those over whom they had been masters, who had crouched before them by an open act of submission, they had made themselves servants, turning the British Lion into a beast of burthen, to carry a vanquished enemy, with his load of iniquities, when and whither it had pleased him.’
p. 49.

• O sorrow! O misery for England, the land of liberty and courage and peace; the land trustworthy and long-approved; the home of lofty example and benign precept; the central orb to which, as to a fountain, the nations of the earth “ought to repair, and in their golden urns draw light;”—O sorrow and shame for our country; for the grass which is upon her fields, and the dust which is in her graves—for her good men who now look upon the day:—and her long train of deliverers and defenders, her Alfred, her Sidneys, and her Milton; whose voice yet speaketh for our reproach; and whose names survive in memory to confound us, or to redeem!

For what hath been done? look at it: we have looked at it; we have handled it: we have pondered it steadily: we have tried it by the principles of absolute and eternal justice; by the sentiments of high-minded honour, both with reference to their general nature, and to their special exaltation under present circumstances; by the rules of expedience; by the maxims of prudence, civil and military: we have weighed it in the balance of all these, and found it wanting; in that, which is most excellent, most wanting.' p. 107.

In discussing the policy of concluding this Convention, to avert the unnecessary effusion of human blood, Mr. Wordsworth urges the humanity of being prodigal of life at some times, to prevent a greater expenditure of it at other times; and perhaps we might agree with him, if the apprehended destruction were the certain consequence of mistaken policy.

After branding the Armistice and Convention altogether and through all their parts, Mr. Wordsworth vindicates the anger and precipitation with which both were prejudged, throughout this country, on the first intelligence of their conclusion. He thus vehemently characterises the popular displeasure, on this humiliating and exasperating occasion.

'Bitter was the sorrow of the people of Great Britain when the tidings first came to their ears, when they first fixed their eyes upon this covenant—overwhelming was their astonishment, tormenting their shame; their indignation was tumultuous; and the burthen of the past would have been insupportable, if it had not involved in its very nature sustaining hope for the future. Among many alleviations, there was one, which, (not wisely, but overcome by circumstances) all were willing to admit;—that the event was so strange and uncouth, exhibiting such discordant characteristics of innocent fatuity and enormous guilt, that it could not without violence be thought of as indicative of the general constitution of things, either in the country or the government; that it was a kind of *lusus naturæ* in the moral world—a solitary straggler out of the circumference of nature's law—a monster which could not propagate, and had no birthright in futurity.' p. 95.

This political *Mola*, however, according to our author, was quickened into active and pestilent life, by the ministers adopting it, and celebrating its birth by the discharge of the Park and Tower Guns. Then all hope,—that 'the contract which was self-destroying from the beginning,' and void, both from its injustice and absurdity,' would be crushed by non-ratification,—having vanished from an indignant people, he says, 'the evil appeared no longer as the former monster which I have described. It put on another shape, and was endued with a more formidable life—with power to generate and transmit after its kind.'

The imbecillity which reduced the British Generals to such an abasement of themselves, their country, and their allies,

as Mr. W. contends the Convention of Cintra to have been attributes, perhaps justly, to an utter want of intellectual courage. This is the key-note of his war-song, and he makes every chord of a Briton's heart respond to it. On three great distinct occasions he turns to this *intellectuality*, if we may be permitted to employ such a term, as the spring of all that is glorious and excellent in policy; and he attributes every evil that the nations of Europe have suffered, in the wars against revolutionized France, to the absence of that transcendent quality, in those who have directed the councils and commanded the armies of 'regular governments.' His arguments and speculations on this theme, are the most serious and splendid portions of his work; they will be found principally at pp. 54 to 68, on the incapacity of the Cintra generals: pp. 129 to 139, where he charges the ministers who sent those generals, with equal deficiency of indispensable knowledge: again pp. 163 to 169, wherein he attempts to shew the supremacy of feeling, imagination, and intellect in inspiring, supporting, and perpetuating all the exertions on which depend all the blessings of society. At pp. 170 to the end, he recurs to the same favourite hypothesis. Having no room to examine his reasonings, and no inclination to misrepresent them, we shall forbear quotation. We cannot turn the whole river through our pages, and it would be very shallow of us to offer a cupful of it, as a specimen of its depth! Those of our readers, who are sufficiently interested in the subject, will chuse to ford and fathom it for themselves.

We must be very brief on the remaining contents of this multifarious work.

Mr. Wordsworth, with his wonted spirit and ability, advocates the right of the Citizens of London to carry to the foot of the throne such sentiments, as on this occasion drew a rebuke from the lips of Majesty; a rebuke which it was certainly neither reasonable nor consistent in the King's ministers to advise, for they have since then 'made public a document, from which it appears, that "when the instruments were first laid before his Majesty the King felt compelled *at once*" (previous to all investigation) "to express his disapprobation of those articles, which stipulations were made directly affecting the interests or feelings of the Spanish and Portuguese nations."'

At p. 109 to p. 121, we have a laboured and magnificent eulogium on the spirit of patriotism among the Spanish people, which we think cannot be warranted by the whole result of facts; though we are as ready, as Mr. Wordsworth, to admit and to admire the many illustrious instances

heroic sacrifice made by individuals, and for a short time large bodies, for the public cause.

Toward the conclusion, he produces a plan—indeed a great plan, for no prosing politician could ever have conceived any thing so mighty,—for the annihilation of the power of Bonaparte, and the final deliverance of Spain, Portugal, and Europe itself, from the tyranny of France. Of this plan, we can only give our readers a hint of one part: ‘we should put forth to the utmost our strength as a military power,—strain it to the very last point, and prepare (no erect mind will start at the proposition) to pour into the peninsula a force of two hundred thousand men more.’—He then argues, that Bonaparte’s power is far less formidable, than may be generally imagined; and that ‘the enormity of this power has in it nothing *inherent* or *permanent*. A signal overthrow in pitched battles would go far to destroy it. Germans, Dutch, Italians, Swiss, Poles, would desert the army of Bonaparte, and flock to the standard of his adversaries, from the moment that they could look towards it with that confidence which one or two conspicuous victories would inspire.’—‘A hundred thousand such men as fought at Vimiera and Corunna would accomplish *three* such victories as I have been anticipating.’

Near the end, Mr. Wordsworth observes, ‘Upon liberty and upon liberty alone, can there be permanent dependence, but a temporary relief will be given by the share which *Austria* is about to take in the war.’—That share *Austria* has already taken, and at this hour it is doubtful whether there be such a power as *Austria* left in Europe.* Men may reason as they will upon these things, but the issue of the whole must be left to the sovereignty of an all-mighty, all-wise, and all-merciful Providence. The Hand that meted out heaven with a span holds the conqueror of the earth within its grasp, and the Power that rules the raging of the sea hath said to the political Leviathan, ‘thus far shalt thou go, and no farther.’

We cannot return to the littleness of criticism; we must therefore conclude this article rather abruptly, by a quotation, exemplifying both the beauty and blemishes, the ardour and extravagance, of Mr. Wordsworth’s sentiments and style.

‘Spain had risen not merely to be delivered and saved;—deliverance and safety were but intermediate objects;—regeneration and liberty were the end, and the means by which this end was to be attained had their own high value; were determined and precious; and could no more admit of being departed from, than the end of being forgotten.—She had risen—not merely to be free; but in the act and process of acquiring

* We have just read the 25th and 26th Bulletins of the French Army, recounting the battles of Enzersdorf and Wagram, on the Danube.

that freedom, to recompense herself, as it were in a moment, for which she had suffered through ages ; to levy, upon the false fame of a cruel tyrant, large contributions of true glory ; to lift herself, by the conflict, as high in honour—as the disgrace was deep to which her weakness and vices and the violence and perfidy of her enemies, had subjected her.' p. 110.

' In like manner were the wise and heroic Spaniards moved. If an Angel from heaven had come with power to take the enemy from their grasp (I do not fear to say this, in spite of the dominion which is now re-extended over so large a portion of their land), they would have been sad ; they would have looked round them ; their souls would have turned inward ; and they would have stood like men defrauded and betrayed.

' From these impulses, then, our brethren of the Peninsula had risen ; they could have risen from no other. By these energies, by such others as (under judicious encouragement) would naturally grow out of and unite with these, the multitudes, who have risen, stand ; and, if they desert them, must fall.—Riddance, mere riddance—safety, mere safety—are objects far too defined, too inert and passive in their own nature, to have ability either to rouse or to sustain. They win not the mind by an attraction of grandeur or sublime delight, either in effort or in endurance ; for the mind gains consciousness of its strength to undergo only by exercise among materials which admit the impression of its power,—which grow under it, which bend under it,—which resist,—which change under its influence,—which alter either through its might or in its presence, before it or before it. These, during times of tranquillity, are the objects with which, in the studious walks of sequestered life, Genius most loves to hold intercourse ; by which it is reared and supported ;—these are the qualities in action and in object, in image, in thought, and in feeling, from communion with which proceeds originally all that is creative in art and science, and all that is magnanimous in virtue.—Despair thinks of safety and hath no purpose ; fear thinks of safety ; despondency looks the same way :—but these passions are far too selfish, and therefore too blind, to reach the thing at which they aim ; even when there is in them sufficient dignity to have an aim.—All courage is a projection from ourselves, however short lived, it is a motion of hope. But these thoughts bind too closely to something inward,—to the present and to the past,—that is, to the self which is or has been. Whereas the vigour of the human soul is from without and from futurity,—in breaking down limit, and losing and forgetting herself in the sensation and image of Country and of the human race ; and, when she returns and is most restricted and confined, her dignity consists in the contemplation of a better and more exalted being, which, though proceeding from herself, she loves and is devoted to as to another.' pp. 111, 112.

Art. VII. *Sermons by Benjamin Grosvenor, D. D.* now first collected into a Volume by John Davies. With a recommendatory Preface, by the Rev. David Bogue, A. M. 8vo. pp. 450. Price 9s. Williams and Co. 1808.

THE republic of letters, like all other communities, is often infected with endemic diseases. Some men, who either under disguise elude the vigilance, by their threaten-

aspect shake the courage, or their profusion corrupt the
lity, of its guardians, vend food of so poisonous a quality,
to vitiate the taste and enfeeble the powers even of its re-
d and vigorous members. Among those disorders under
ch the body literary at present labours, we cannot help
tioning the ardour and patience with which books that
e been long buried are resuscitated, and the scattered
ments of their authors collected and re-printed as wor-
of immortality, by those who seem to wage war with
Time himself, and are resolved, if they cannot conquer,
create him at least fresh trouble, by gathering up the dust
ch he has already dispersed to the four winds of heaven.
are surprized to find the editor of the sermons before us
pting a method different from that of his fellow labourers.
is contented with a selection. In this, however, he seems
have consulted the author's fame, as well as the reader's
efit.

Dr. Benjamin Grosvenor was, during the former half of
last century, an eminent preacher among the English
enters. From a short memoir, extracted from his funeral
mon by the Rev. J. Baker, as well as from these dis-
ourses, it appears, that his mind was deeply imbued with
seriousness, the devotion, and the philanthropy peculiar
the true disciples of Christ. Hence, as might be expect-
his sermons are not speculations that gain attention only
their boldness or novelty, nor oratorical attempts to cap-
ate with shadows; but are full of truths, that sometimes
ive their interest from their vast importance, sometimes
an originality of manner, and sometimes from a warmth
address. Like the discourses of many of our celebrated
achers about a century ago, they are expositions of par-
lar texts and reflections deduced from these expositions,
er than regular discussions of single subjects. If, there-
e, they have not that force and beauty which arise from all
parts of a discourse conspiring to effect one object, they
l please by variety; and if they be often paraphrastic,
paraphrase is not suffered to exceed due bounds, and is
general animated. From him, the Christian may obtain
struction, and the preacher catch a portion of that fire
ch should warm all his compositions. The style is lively,
many of the sentences are too long and complicated.
e give the following extract from the discourse on the
emper of Jesus.

This obliges all that have obtained this grace, to be of a like mer-
al and forgiving spirit.

To be implacable is to be like a devil; to be a Christian is to be like
Jesus, who, upon a cross, prayed for his enemies, "Father, forgive

them." Like this Jesus, who, after his resurrection, courted these deriders into the salvation purchased by his death and blood; who bestowed it upon all that would accept it, and waited forty years upon rest, that they might have time and space to repent. This Jesus is head, the author, and pattern of our religion; and this religion is tainly like himself, a religion that inspires this godlike temper of mind, a temper particularly chosen out to show the child of God, in one of the most genuine features of his heavenly Father. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that you may (appear to) be the children of your heavenly Father."

'If Christianity does so much consist in a disposition to treat our very enemies thus; if Christ has enjoined this temper of mind upon all his followers, as a mark of his true religion, and of its genuine professors; if the very essence and beauty of this religion lies in having "the same mind in us that was in Christ Jesus;" and in some conformity to that most lovely person, whose zeal for God's house eat up himself, but did not devour those about him: if it does so much consist in an imitation of that excellent Person, who is goodness and benevolence itself: if, I say, this be the spirit of our religion, and of its author, Jesus, even towards enemies themselves; tell us, O ye severe, ye rigid, of your complexions and parties, tell us how must brethren be treated? How must those who are weak in the faith be received? Who though perhaps mistaken in differing from us, yet are not therefore enemies; are more vile for mistaking the mind of Christ, than Jerusalem sinners for killing the person. Will it please him, who has forgiven thee, and them, many talents, to see thee take thy brother by the throat for a few pence, and they too not borrowed by him, but imposed upon him by thee? Will it please him, who was no sooner come down from the cross, in a manner, but contrived how to save them that nailed him to it? One would imagine those Scriptures never had a place in our Bible, that command us to "bear another's burdens," instead of laying new ones on, "and so to fulfil the law of Christ; that we should be kindly affectionate one towards another, even as God for Christ's sake has forgiven us."

'Bigots there may be, and have been, of all persuasions; but an implacable, irreconcilable, cruel Christian, is of the same figure of speech as a godly adulterer, a religious drunkard, or devout murderer. A religion that inspires cruelty and revenge; that is so far from forgiving injuries, that it multiplies them upon such as desire to injure nobody; that can allow its votaries to contrive, as near as possible, the misery of people in this world, or their damnation in the next; as they do invariably, who first tempt a poor creature to shipwreck his conscience, then damage him for not doing it; first tempt a man to be an hypocrite, and next punish him for not being so: I say, a religion of this complexion needs no stronger confutation, nor can be better proved to be none of his, than to be compared with this temper and spirit, of this carriage and commission of the lovely Jesus. For, O Lord! who didst thou ever put fire and sword, prisons, halters, and gibbets into thy commission? Or, what was ever seen in thee, that could look like the proving of any such kind of methods? Hast thou ever said to the

apostles, go, preach the gospel, beginning at Jerusalem; and they that will not believe as you bid them, plunder, imprison, and starve them? Didst thou ever give thine apostles such powers? Are men to be forced by pain into the belief, that this Jesus was the most merciful being, that his religion was the kindest thing in the world, and his ministers are all sons of benignity and peace; and if they will not believe it, to call for the jailor and the rack to prove it. Such a commission would rather be supposed to come from Apollyon, the destroyer, than from Jesus, the Saviour of mankind; who came into the world, not to destroy men's lives, but to save; to make the lamb and the wolf feed together, that there might be no more destroying nor hurting in all thy holy mountain.' pp. 30—33.

If we were to select a specimen peculiarly characteristic of Dr. Grosvenor's manner, the sermon 'on the name Jesus' would perhaps afford one full as suitable as the preceding extract.

'We observe the different genius and design of his name, and of some other great names in the world.

'When a great prince is born into the world, he usually takes his name from some province or principality. After that, they either take themselves, or flattery ascribes to them, the additional titles of excellence, highness, or the great, as Alexander the great, Pompey the great: when the God that made all worlds, put on the nature of man, and the name Jesus, he had not one foot of land to take a denomination from, he was the man Jesus: for though the earth was the Lord's, and the mess thereof, yet the Son of Man had not where to lay his head.

Some have taken their names from the devastation and ruin they have tried with them wherever they went. From the desolation of provinces, the overturning of kingdoms and empires. Scipio takes the name Africanus, from the havock he made in Africa. And another Scipio is called Asiaticus, from the like doings in Asia. Germanicus bears his name, from his exploits in Germany. These men carried the blood and ruin of thousands in their formidable names. But when the Lord comes into the world (no mean person neither, for the angel said to him, "He shall be great, and shall be called the Son of the High-est, and the Lord shall give unto him the throne of his father David"), is the name this great person fits on to himself? Whence does he take his name? Does he borrow it from the destruction of the fallen empires? Or from the final victory he will obtain over all his enemies, that he should not that he should reign over them?" No, but from something that lay nearer his heart than all this, the salvation of his people from their sins.

What Themistius said once to Valens, the emperor, in order to induce him with compassion towards a city, that had so highly incurred his displeasure, that he was resolved it should be destroyed: "How much more excellent, great prince, is it, that you should derive your name from a people that you have spared, than from a people that you have destroyed?" Is here infinitely outdone: for, blessed Jesus, how much more excellent is thy name, which thou hast derived from a people thou hast saved, rather than from a people thou couldst so easily

destroy? A name like thyself, all sweetness, goodness, and love; it carries no blood in it but thine own, shed in order to accomplish the salvation it imports.' pp. 57, 58.

Having already intimated our opinion, in agreement with Mr. Bogue's, that students may derive benefit from perusing these discourses, it is proper to add that they are not to be recommended as models for indiscriminate imitation. There is too much of quaintness and prettiness, in some sermons; too much of artifice and rhetoric in others: beside the obvious inaccuracies in point of method, and sometimes of diction. What is chiefly to be copied, we think, is the warmth and animation which are diffused through the greater part of the composition. Dr. G.'s celebrity, in his day, is doubtless to be ascribed very much to the graces and fascinations of his delivery.

'He had a charming voice, flowing, and of a musical sound; a natural eloquence; his elocution and gesture were such as would adorn an orator. The pathetic was sometimes so heightened with that divine enthusiasm, which is peculiar to true devotion that he would make our hearts glow with a fervour, which he kindled in the breasts even of those, who endeavoured all they could not to be moved by him.' p. xii.

'He had so great skill' (says another reporter) 'in managing his voice (owing, perhaps in measure, to his knowledge in music), that we have hardly heard any speaker more capable of affecting and commanding an audience. He delivered serious truths from the pulpit with uncommon freedom and energy; and if it should be allowed, that occasionally some of his lively turns needed an apology; I am bold to say, many of them demanded admiration.' pp. xvii, xviii.

He died in the year 1757, at the advanced age of 83.

On the whole, we recommend the volume to our readers as a valuable accession to their religious library.

Art. VIII. *Philosophical Transactions of the Royal Society of London for the Year 1809. Part I. 4to. pp. 187. Price 15s. Nicol. 1809.*

THIS part of the *Philosophical Transactions* for 1809 contains nine memoirs, of which we shall endeavour according to our usual plan, to exhibit a brief analysis.

I. *The Croonian Lecture. On the Transactions of the Heart and Arteries.* By Thomas Young. M.D. For. Sec. R. Read November 10, 1808.

Dr. Young having, in a former paper,* submitted to the Royal Society the result of some hydraulic investigations intended to illustrate the theory of the circulation of blood, proceeds in the paper before us to apply the doctrine with which his experiments have supplied him. He con-

* *Phil. Trans. Part II. 1808. See Ecl. Rev. Vol. V. p. 512.*

ders the inquiry how far the circulation of the blood depends on the muscular and elastic powers of the heart and arteries, as belonging entirely to the most refined department of the theory of Hydraulics; and endeavours to ascertain, in the first place, what would be the nature of the circulation, if the arteries and veins were tubes invariable in their dimensions; 2ndly, in what manner the pulse would be transmitted through the arteries if they were merely elastic tubes; 3rdly, what functions can with propriety be attributed to the muscular coats of the arteries; and some observations are added, on the disturbances of these motions which may be supposed to take place in fever and inflammation. In pursuing the first part of the inquiry, the Dr. compares the magnitude of the force by which the blood is propelled, as estimated on the authority of experiments made by Dr. Hales, with the resistance arising from the dimensions of the arterial system, and the velocity of the blood circulating through it, as determined from the theorems which he obtained from his experiments on the motion of fluids in minute tubes. The inference drawn from the investigation is, 'That the resistance, which the friction of the arteries would occasion if water circulated through them instead of blood with an equal velocity, must amount to a force equivalent to the pressure of a column of $15\frac{1}{2}$ inches, and to this may be added one fourth for the resistance of the capillary veins, so that the whole friction of water would be 20 inches'. From comparative experiments made with fluids of different degrees of viscosity, the resistance to the motion of blood is estimated at four times that of water, which will give 80 as the measure of a column capable of forcing the blood in its natural course through the small arteries and veins. Dr. G. concludes, from his experiments on small tubes, that the only considerable resistance occurs in the extreme capillary arteries, of which the diameter scarcely exceeds the hundredth part of an inch.

The theory of the propagation of the pulse, Dr. Young considers as analogous to that of the motion of waves on the surface of water, or to that of sound transmitted through air; he is therefore of opinion, that its velocity should be estimated in the same manner, attention being given to the elasticity of the arteries. On this principle he concludes, 'that the velocity of the pulse must be nearly the same as that of an impulse transmitted through an elastic fluid, under the pressure of a column of the same height as that which measures the actual arterial pressure; that is, equal to that which is acquired by a heavy body falling freely

through half this height. In man, this velocity becomes about fifteen feet and a half in a second; to which the progressive motion of the blood itself adds about eight inches'. From the determination of this velocity, Dr. Y. proceeds to estimate the degrees of dilatation which the arteries undergo during the pulsation; but the reasoning employed is too abstruse to admit of intelligible abridgement. This is the case, too, with the train of reasoning, by which it is attempted to be proved, that the circulation is carried on for the most part independently of the action of the muscular coat of the arteries; and which is founded on the analogy of the motion of a fluid carried along before a moving body in an open canal. The principal function ascribed to this part of the arterial structure, is that of accommodating the capacity of the arteries to that of their contents; but to us the arguments do not appear conclusive.

In considering the derangements to which the circulation is liable, Dr. Y. regards them as either general, or partial; the former depending on a change of the motion of the heart, or of the capacity of the capillary arteries, and connected with the production of general fever; the latter originating in partial contraction, or dilatation, or obstruction of the capillaries, and bearing a similar relation to local inflammation.

II. *An account of some Experiments, performed with a View to ascertain the most advantageous Method of constructing Voltaic Apparatus, for the purposes of Chemical Research.* By John George Children, Esq. F. R. S. Read November 24 1808.

A battery was constructed of twenty pairs of plates of four feet by two, and connected together by straps of lead. The sum of all the surfaces was 92,160 square inches, exclusive of the single plate at each end of the battery. It was charged with 120 gallons of water, containing $\frac{1}{30}$ of nitrous and sulphuric acids in the proportion of three parts to one. Its action on the perfect conductors was very powerful. It fused 18 inches of platina wire of $\frac{1}{30}$ of an inch diameter, in 20 seconds; it heated 3 feet of the same wire to a bright red, visible in strong day light; and burnt charcoal with intense brilliancy; but it did not act perceptibly on the imperfect conductors, it did not affect the gold leaves of the Electrometer, and it gave scarcely a perceptible shock.

A battery, consisting of 200 pairs of plates of 2 inches square, decomposed potash and barytes, metallized ammonia, caused the gold leaves of the Electrometer to diverge.

and gave a vivid spark after having been 3 hours in action. Although these comparative experiments disclose no new facts, they establish a general fact already admitted, that 'the intensity increases with the number, and the quantity with the extent, of the series'. In constructing extensive combinations, Mr. C. recommends an increased distance between each pair of plates, to prevent spontaneous discharges; and he prefers the plates being connected only at one point, and moveable. He ascertained that the striking distance of a battery of 1250 plates was $\frac{1}{4}$ of an inch, thus confirming (if additional proof were required) the actual identity of Common and Galvanic Electricity.

III. *The Bakerian Lecture. An account of some new analytical Researches on the Nature of certain Bodies, particularly the Alkalies, Phosphorus, Sulphur, Carbonaceous matter, and the acids hitherto undecomposed; with some general Observations on Chemical Theory.* By Humphry Davy, Esq. Sec. R. S. F. R. S. Ed. and M. R. I. A. Read December 15th, 1808.

It will afford gratification to every lover of science, to find that this distinguished Chemist still pursues his splendid career of discovery with unabated ardour. We are here presented, in the same unaffected and liberal manner that characterises Mr. Davy's former communications, with the result of numerous attempts to ascertain the nature of the elementary principles of the various substances, which have hitherto resisted all efforts made to decompose them, and which, but for his important discoveries, must have long remained in the class of simple bodies.

Experiments on the action of Potassium on Ammonia, and Observations on the Nature of these two bodies. In these experiments, the ammonia and potassium were brought to act upon each other in retorts of plate glass which had been very carefully exhausted. In the ordinary temperature of the atmosphere, the metal lost its lustre, and was covered with a crust of potash, and the volume of gas was slightly diminished. When heat was applied, the colour of the crust was changed to a bright azure, which passed afterwards into a dark olive. The crust and the metal then fused together with effervescence, and the crust passing to the side left the surface of the metal bright. If cooled in this stage of the process, the surface of the metal was again covered with the white crust of potash. If heat was farther applied, it swelled, became porous, assumed a crystallized appearance, and was converted finally into the dark olive coloured substance. During the process, the ammonia disappear-

ed, and a gas possessing the properties of hydrogen was evolved. The quantity of ammonia which disappeared depended on its being more or less free from moisture; but the quantities of gas evolved were equal for equal quantities of the metal, and Mr. Davy found it uniformly rather less than would have resulted from the action of the potassium upon water.

The olive coloured substance exhibited the following properties.

‘1. It is crystallized and presents irregular facets, which are extremely dark, and in colour and lustre not unlike the protoxide of iron; it is opaque when examined in large masses, but is semi-transparent in thin films, and appears of a bright brown colour by transmitted light.

‘2. It is fusible at a heat a little above that of boiling water, and if heated much higher, emits globules of gas.

‘3. It appears to be considerably heavier than water, for it sinks rapidly in oil of sassafras.

‘It is a non-conductor of Electricity.

‘5. When it is melted in oxygen gas it burns with great vividness, emitting bright sparks. Oxygen is absorbed, nitrogen is emitted, and potash, which from its great fusibility seems to contain water, is formed.

‘When brought into contact with water, it acts upon it with much energy, produces heat, and often inflammation, and evolves ammonia. When thrown upon water it disappears with a hissing noise, and globules from it often move in a state of ignition upon the surface of the water. It rapidly effervesces and deliquesces in the air, but can be preserved under Naphtha, in which however it softens slowly and seems to dissolve. When it is plunged under water filling an inverted jar, by means of a proper tubes, it disappears instantly with effervescence, and the now absorbable elastic fluid is found to be hydrogen gas.’

When heated in an exhausted receiver, it gave out an elastic fluid of which a small part was ammonia, and the remainder suffered some diminution when exploded with oxygen by the electric spark. The proportion of ammonia appears to have varied with the degree of moisture.

The residuum of the fusible substance after exposure to a dark red heat, exhibited the following properties

‘1. Its colour is black, and its lustre not much inferior to that of plumbago.

‘2. It is opaque even in the thinnest films.

‘3. It is very brittle and affords a deep gray powder.

‘4. It is a conductor of electricity

‘5. It does not fuse at a low red heat, and when raised to this temperature in contact with plate glass, it blackens the glass.

‘6. When exposed to air at common temperatures, it usually takes fire immediately, and burns with a deep red light.

7. When it is acted upon by water, it heats, effervesces most violently, and evolves volatile alkali, leaving behind nothing but potash.

8. It has no action upon quicksilver.

9. It combines with sulphur and phosphorus by heat. The compounds are highly inflammable and emit ammonia, and the one phosphuretted, the other sulphuretted hydrogen, by the action of water.

Mr. Davy supposed this substance to be a compound of potassium with a little nitrogen and oxygen, or a combination of a sub-oxyd of potassium and nitrogen. To ascertain the truth of this conjecture various experiments were made, but their results did not agree with the hypothesis. It was inflamed in oxygen gas, oxygen was absorbed, and nitrogen evolved; but the quantity was much less than would have been produced by the decomposition, by electricity, of the ammonia which the residuum would have afforded to the action of water. In the most satisfactory experiment, it was only as $1\frac{1}{10}$ th, to $2\frac{1}{4}$ cubic inches. It was then exposed to an intense heat in a platina tube exhausted of air. An elastic fluid was obtained, which exploded when mixed with oxygen in the proportion of 12 measures to six of oxygen; the diminution was to $3\frac{1}{2}$ measures, and the residuum contained oxygen. The tube contained potash and potassium, which inflamed violently on the addition of water; but there was no smell of ammonia. Surprised at these unexpected phenomena, Mr. D. asks

How can these extraordinary results be explained? The decomposition and composition of nitrogene seem proved, allowing the correctness of the data; and one of its elements appears to be oxygene, but what is its other elementary matter? — Is the gas that appears to possess the properties of hydrogene, a new species of inflammable substance? Or has nitrogene a metallic basis which alloys with the iron or platina? Or is water alike the ponderable matter of nitrogene, hydrogene, and oxygene? or is nitrogene a compound of hydrogene with a larger proportion of oxygene than exists in water?

These important questions, Mr. Davy hopes to solve by future experiments.

Analytical Experiments on Sulphur.—In these experiments Sicilian sulphur was employed, which had been sublimed in a retort filled with nitrogen, and kept hot till it was used. The Galvanic current, from a battery of 500 double plates of six inches, was passed through it in a curved glass tube, by means of platina wires. The action was intense, accompanied with strong heat, and brilliant light. The sulphur soon came into a state of ebullition, became of a deep red colour, and elastic matter was formed. The wires were much acted upon, and the sulphur in contact with them reddened moist litmus paper. The gas evolved was sulphuretted hy-

drogen, and there appeared to be no limits to its production; but as the process advanced, the sulphur became very difficult of fusion, and almost opaque, and when cooled and broken was of a dirty brown colour. The production of sulphuretted hydrogen, is considered by Mr. Davy sufficient evidence that sulphur contains hydrogen; and from other experiments detailed it cannot be doubted that it contains oxygen. Potassium burnt with a brilliant flame, in the sulphuretted hydrogen, deprived of its moisture by muriatic acid of lime which had been heated to whiteness. The solid matter formed was red on the surface like sulphuret of potash, and dark grey within, resembling sulphuret of potassium; when acted upon by muriatic acid, it gave out sulphuretted hydrogen. The evidence hence arising, of the existence of oxygen in sulphur, was confirmed by the action of sulphur and potassium upon each other. On comparing the results of various experiments, Mr. Davy found that when 'equal quantities of potassium were combined with unequal quantities of sulphur, and exposed afterwards to the action of muriatic acid, the largest quantity of sulphuretted hydrogen was furnished by the product containing the smallest proportion of sulphur, and in no case was the quantity of gas equal to the quantity of hydrogen which would have been produced by the mere action of potassium upon water.' Mr. Davy concludes, from these various facts, that sulphur in its common state is a compound of small quantities of oxygen and hydrogen, with a large quantity of a base, which, on account of its strong attraction for other bodies, it will probably be very difficult to obtain in its pure form.

Analytical Experiments on Phosphorus.—The phenomena, presented by the action of the Galvanic battery on phosphorus, were very similar to those presented by sulphur. The phosphorus was changed into a deep red-brown coloured substance, and phosphuretted hydrogen was evolved. Potassium did not inflame in the phosphuretted hydrogen, but a reddish substance was precipitated, the gas lost its power of spontaneous inflammation, and the potassium was changed into a substance of a deep brown externally, and of a dull lead colour internally, which yielded phosphuretted hydrogen when acted upon by muriatic acid. Potassium and phosphorus united, when heated together, with most vivid light and intense ignition; but the phosphuret formed yielded very little sulphuretted hydrogen to the action of muriatic acid. Mr. Davy concludes from these phenomena, that phosphuretted hydrogen, and consequently phosphorus, contains a minute proportion of oxygen.

on the States of the Carbonaceous Principle in Plumbago, charcoal, and the Diamond.—Plumbago, charcoal, and diamond, were exposed to the action of the Galvanic battery, and in contact with potassium. Plumbago intensely heated *in vacuo* gave out no elastic fluid, and its characters remained unaltered. When it was heated with twice its weight of potassium, they appeared to combine, but without fusion; and no elastic fluid was evolved. The compound thus formed had the lustre of plumbago, was infusible at a red heat, and inflamed spontaneously with air, producing potash, leaving a black powdery residuum. It decomposed water completely, giving out a gas which burnt like pure hydrogen, of which the quantity was nearly the same as would have been produced by the action of pure potassium. Charcoal gave out an elastic fluid to the action of the Galvanic battery, which was inflammable by the electric spark in oxygen gas. Four measures absorbed three of hydrogen, and produced $1\frac{1}{2}$ of carbonic acid. The charcoal became harder at the point, and its lustre where it had been heated to whiteness, approached that of plumbago. When heated with potassium, no oxygen appeared to be supplied by the metal; there was no ignition, nor any evolution of gas. The compound produced was a conductor of electricity, of a black colour, and inflamed spontaneously in the atmosphere with a deep red light. Diamond, being a non-conductor, and infusible, could not be acted upon by electricity. Heated with potassium, there was no intense action, nor any gas evolved; but the diamond blackened, and scales were detached, which, when examined by the magnifier, were grey externally, and internally of the colour of plumbago; apparently consisting of plumbago covered with oxyd of potassium. Potassium which had been heated with diamond, produced rather less hydrogen, and acted upon by water, than that which had been heated with plumbago. When the heat, to which the potassium and diamond were exposed, was continued some hours, the potassium became of a black colour, and the diamond lost weight. The matter obtained by washing with water, burnt when exposed to the Galvanic circuit on a platina wire, and when heated in oxygen gas produced carbonic acid. Mr. Davy concludes, that in Plumbago the carbonaceous principle exists merely combined with iron, and in a state nearly approaching to the metallic: that in Charcoal it is combined with a minute portion of hydrogen, and that produced by the alkalies and earths produced during its combustion are not fully combined with oxygen: that in Diamond there is a minute quantity of oxygen, but sufficient to render the compound a non-conductor.

Experiments on the Decomposition and Composition of Boracic Acid.—Boracic acid moistened with water, was posed between two plates of platina to the action of the battery. An olive-coloured substance was formed on the negative surface, which was permanent in water, but dissolved with effervescence in warm nitrous acid. When heated to redness it burnt slowly, and gave off white fumes which slightly reddened litmus paper; a black mass remained, of a vitreous appearance at the surface, and evidently containing a metallic acid. Still more decisive proofs of its decomposition were obtained, by heating the acid with potassium in glass exhausted of air. There was intense ignition before it was heated to redness, and the potassium inflamed where it was in contact with the acid. The inflammability of twenty grains of potassium was destroyed by eight grains of the acid. The resulting mass, washed with warm water, afforded a fine olive-coloured powder, which was opaque, very friable, did not scratch glass, was a non-conductor of electricity, which inflamed with scintillations and a deep red light at a temperature below the boiling point of olive oil. It underwent no change when heated to whiteness in an exhausted receiver, except that it became darker coloured and more dense. It burnt in oxygen gas with brilliant light when heated and spontaneously in oxymuriatic acid gas; leaving however a black substance, which required a gentle heat to inflame. Boracic acid was produced in both cases. It exhibited no action with hydrogen or nitrogen, but dissolved in the phosphoric and nitric acids when heated with them, and in the latter was converted into boracic acid. It combined with fixed alkalies both by fusion and solution in water; and the addition of muriatic acid occasioned a precipitate. Neither sulphur dissolved it, and acquired an olive tint. Phosphorus acted very feebly upon it; nor did it enter into combination with mercury. Mr. Davy considers this substance to be in the same relation to the boracic acid, as that of sulphur and phosphorus to their respective acids; but from its being a non-conductor, from its colour being changed when heated, from its being decomposed by hydrogen gas, and from its power of combining with the acids, he does not consider it as a simple body. When heated to whiteness with potassium, and with iron, it formed a mass which conducted electricity, and in which Mr. D. is inclined to think the base of the acid existed in its simple state. He considers it as a new metal, for which he proposes the name of *Boracium*.

Analytical Inquiries respecting Fluoric Acid.—In these experiments also, potassium was the agent employed to effect the decomposition. When potassium and fluoric acid

ht together, the metal was covered with a white crust, the vessel was filled with white fumes; which increased time when heat was applied, and then ceased altogether. the heat was increased to the point at which the metal burst through the crust and assumed the colour of copper; it afterwards became of a blueish black, and then shed with a brilliant red light. The acid disappeared, a plate coloured mass remained at the bottom of the retort, and a sublimate, in some parts chocolate, in others yellow, adhered to its surface. A variable portion of gas, depending on the dryness of the acid, remained, which exhibited the usual properties of hydrogen. The resulting chocolate coloured mass, when examined, did not present an uniform appearance; it was a non-conductor, effervesced violently with water, evolving hydrogen gas; it burnt slowly in air when heated, and was converted into a white saline. In oxygen it burnt with difficulty, and not until heated to redness. When it was lixiviated with water, a number of chocolate coloured particles were observed, which, when collected and burnt in oxygen gas, became white. Some gas was produced, and the remainder resembled fluoric acid mixed with silicious earth. Mr. D. considers this substance, therefore, as a compound of the fluoric and silicious in a low state of oxygenation. An attempt was made to decompose the acid in a perfectly dry state, and free from water, by heating fluor spar with boracic acid and potassium; in this way a substance was obtained, which was supposed to contain oxyd of boracium and oxyd of the fluoric base. A chocolate coloured substance was produced also, from the acid at the negative surface of the Galvanic circuit, sufficient quantity to prove that it was inflammable and produced an acid.

Analytical Experiments on Muriatic Acid.—In prosecuting attempts to decompose common muriatic acid gas, Mr. D. found the suspicions raised by former experiments were confirmed. The water held in combination by the acid was decomposed, but there was no evidence that the acid underwent any change. It became therefore an object of primary importance to obtain the acid free from moisture, and various attempts were made to effect it, but without success. The result was, the discovery of the singular fact, that muriatic acid does not exist in the elastic form independent of the presence of water. By distilling some of the metallic salts with sulphur, phosphorus, &c. compounds were obtained, which were non-conductors, and which did not redden dried litmus paper, but which instantly evolved muriatic gas, when brought in contact with water. As there ap-

peared to be no probability of procuring uncombined muriatic acid, these compounds were submitted to the action of potassium. That which was obtained by distillation from phosphorus and corrosive sublimate, burnt with a brilliant flame when heated with potassium, but no elastic fluid was evolved. The result was a solid mass, greenish externally and grey within, which was extremely inflammable, burning spontaneously in the air, and exploding, when thrown upon water, with the smell of phosphuretted hydrogen. The residuum after combustion contained muriat and phosphat of potash. The sulphuretted compound, containing muriatic acid free from water, exploded violently and with intense light when brought into contact with potassium. The vessels, in which the experiments were performed, were generally broken, except when the quantity used did not exceed a quarter of a grain; so that Mr. Davy did not ascertain whether any elastic fluid was evolved.

‘The solid formed was of a very deep grey colour, which burnt throwing off bright scintillations when greatly heated, which inflamed when touched with water, and gave most brilliant sparks like those thrown off by iron in oxygen gas. Its properties certainly differed from those of any compound of sulphur and potassium that I have seen; whether it contains the muriatic basis must however be still a matter of inquiry.’

The general observations relate chiefly to the nature of acidity as standing connected with the fact already mentioned, that the compounds containing muriatic acid free from water are non-conductors, and do not redden litmus paper made perfectly dry. Mr. Davy concludes this interesting communication with the following observations.

‘In proportion as progress is made towards the knowledge of pure combustible bases, so in proportion is the number of metallic substances increased; and it is probable that sulphur and phosphorus, could they be perfectly deprived of oxygene, would belong to this class of bodies. Possibly their pure elementary matter may be procured by distillation at a high heat, from metallic alloys, in which they have been acted on by sodium or potassium. I hope soon to be able to try this experiment. As our inquiries at present stand, the great general division of natural bodies is into matter which is, or may be supposed to be metallic, and oxygene; but till the problem concerning the nature of nitrogene is fully solved, all systematic arrangements made upon this idea must be regarded as premature.’

(*To be continued.*)

Art. IX. *An Account of the Empire of Marocco, and the District of Suse, &c.**

(*Concluded from page 667.*)

IT would lead us into a disproportionate length of detail, to abstract the various information, given by Mr. Jackson,

* The price of this work, which was erroneously stated in the last number in consequence of a mistake in reporting it to us, is 2*l.* 2*s.*

respecting the animal and vegetable productions of Morocco. A considerable portion of it is sufficiently original and curious to deserve such a notice ; but, as we before observed, is unhappily destitute of that indispensable accuracy, with which a man of science would naturally have arrayed it. The author has no pretension to any of the *extraordinary* qualifications of a traveller ; though we readily concede him the praise, due to a concise and faithful reporter of facts which few Europeans can have opportunities to observe.

The seventh chapter contains an account of the Population of the Empire, and a cursory description of its sea-ports and principal inland towns. The statement of the population is said to be derived from 'the Imperial Register ;' the number of the inhabitants of the towns and districts respectively, is given at length ; and the total, including Tafel-t, amounts to 14,886,600 persons, a number considerably greater than what has usually been reported by preceding travellers. A good account is given of the maritime towns, especially Mogodor 'the only port which maintains a regular and uninterrupted commercial intercourse with Europe.' Its fortifications are inconsiderable, and always out of order and repair, but 'if completely mounted, and well manned, it would require six or seven large frigates to capture, or rather destroy the place, for if it were entered by storm, a dreadful slaughter would be made among the assailants by the inhabitants from the tops of the houses.' This indeed was the case during Mr. Jackson's residence at this port, on occasion of an assault by a party of Arabs.

'Mogodor has a very beautiful appearance at a distance, and particularly from the sea, the houses being all of stone, and white : but on entering the streets, which cross each other at right angles, we are greatly disappointed, for they are narrow, and the houses having few windows towards the street, they have a sombre appearance.'

'The roofs are flat and beat down with terrace, a composition of lime and small stones, and when this is properly done, it will remain several years without admitting the rain, provided it be washed over once every autumn with lime white-wash : these terraces serve to walk on to take the air, and are preferable to the walks out of the town, where there is nothing but barren sands drifting with the wind. When however the trade-wind does not blow strong, which is but seldom the case, during the summer months, one may walk without being annoyed with the sand.' p. 112.

The establishment of a factory about Wedinoon, appears a favourite object with this writer ; to whose commercial views we shall again advert.

'Beyond Santa Cruz there is no port frequented by shipping : there is a tract of coast, however, which holds out great encouragement to

commercial enterprize, and secure establishments might be effected upon it, which would amply remunerate the enterprizing speculator; the people of Suse are also well disposed towards Europeans, particularly the English; and the communication, and short distance, between this place and the provinces, or districts, where most of the valuable products of Barbary are raised, render it particularly adapted to trade.'

' From Santa Cruz southward the sovereignty of the Emperor slackens, so that at Wedinoon it is scarcely acknowledged, and the difficulty of passing an army over that branch of the Atlas which separates Suse from Haha, secures to the Wedinoonees their arrogated independence. There are but two roads fit for shipping between Santa Cruz and Cape Bojador, an extent of coast, for the most part desert, of seventy leagues, the whole of which is inhabited by various tribes of Arabs, who have emigrated at different periods from the interior of Sahara, and pitched their tents wherever they could find a spot capable of affording pasture to their flocks. All along this dangerous and deceitful coast, there are rocks even with, or very near, the surface of the water, over which the waves break violently: and the rapidity of the currents which invariably set in towards the land, too often drive vessels ashore here.' pp. 115, 116.

Mr. J. attempts a discriminative account of the different races that inhabit the territory of Morocco.

' The *Moors* are the descendants of those who were driven out of Spain; they inhabit the cities of Morocco, Fas, Mequinas, and all the coast towns, as far southward as the province of Haha.' Their language is a corrupt Arabic intermixed with Spanish.

' The *Arabs* have their original stock in Sahara, from whence they emigrate to the plains of Morocco, whenever the plague, famine, or any other calamity depopulates the country so as to admit of a new colony, without injuring the territory of the former inhabitants. These Arabs live in tents, and speak the language of the Koran, somewhat corrupted. They are a restless and turbulent people, continually at war with each other.

' The *Berebbers* inhabit the mountains of Atlas north of the city of Morocco, living generally in tents; they are a robust, nervous people, having a language peculiar to themselves, which differs more from the Arabic, or general language of Africa, than any two languages of Europe from each other; it is probably a dialect of the ancient Carthaginian. In travelling through the Berebber Kabyles of Ait Imure, and Zemure Shelluh, I noticed many who possessed the old Roman physiognomy. The general occupation of these people is husbandry and the rearing of bees for honey and wax.

' The *Shelluhs* inhabit the Atlas mountains, and their various branches south of Morocco; they live generally in towns, and are, for the most part occupied in husbandry like the Berebbers, though differing from them in their language, dress, and manners. Many families among these people are reported to be descended from the Portuguese, who formerly possessed all the ports on the coast; but who, after the discovery of America, gradually withdrew thither. Their language is called Amazirk.' pp. 134, 5, 6.

The Moors are of all complexions, from white to black, according to the degree in which the Soudanic blood prevails. The women of Fas are said to be as fair as Europeans, having however dark hair and eyes universally; but the palm of beauty is assigned to the belles of Mequinas.

In the eighth chapter, the manners of the people are described, in a loose and slovenly style; and a slight account is given of their 'religious' ceremonies, which might better have been incorporated with the chapter devoted expressly to the subject of 'the Mohammedan religion.' Among other details we are told,

'The Moors are, for the most part, more cleanly in their persons than in their garments. They wash their hands before every meal, which, as they use no knives or forks, they eat with their fingers: half a dozen persons sit round a large bowl of *cuscusoe*, and after the usual ejaculation (*Bismillah*) "In the name of God!" each person puts his hand to the bowl, and taking up the food, puts it by a dexterous jerk into his mouth, without suffering his fingers to touch the lips. However repugnant this may be to our ideas of cleanliness, yet the hand being always washed, and never touching the mouth in the act of eating, these people are by no means so dirty as Europeans have sometimes hastily imagined. They have no chairs or tables in their houses, but sit cross-legged on carpets, and cushions; and at meals, the dish or bowl of provisions is placed on the floor.' p. 147.

'The etiquette of the court of Marocco does not allow any man to mention the word *Death* to the Emperor, so that if it be necessary to communicate to him the news of any Mohammedan's decease, they say (*Ufah Ameruh*) 'he has completed his destiny,' or his life, to which (*Allah eê erhammoh*) 'God be merciful to him,' is the reply. When a Jew dies, the Moors express it by (*Maat bel Karan*) 'the son of a cuckold is dead;' on the death of a Christian who bore a good character, they say (*Maat Mesquin*) 'the inoffensive, or negative man is dead;' but if he was unpopular, or disliked, (*Maat el Kaffer*) 'the infidel is dead.' p. 158.

Mr. Jackson probably left England, like most other persons, with very slight impressions of the authority or the truths of revelation; and it is not highly probable that a residence in Barbary for sixteen years, will change a nominal Christian into a real one. His work, therefore, is not free from intimations, that in his view all religions are equal, alike worthy of approbation by the Deity, and of contempt by men of business and sense,—for to the character of philosopher we do not find that he is absurd enough to pretend. He carefully deprecates the imputation of intending a defence of the Mohammedan imposture; and professes only to correct misrepresentations, and to state impartially some of its leading tenets. The ridiculous sorapes, into which this design

has led him, are too numerous to be exposed here. One of these occurs in the first page of the chapter, in which he represents the extensive prevalence of the Mohammedan profession, as a proof that it is not so *very* absurd, as it has been represented 'by enthusiasts, who have been anxious to acquire ecclesiastical fame;' as if it were such a notorious matter of fact, that this profession was always embraced on conviction, and always by the most rational and cultivated men! Of course, he finds no difficulty in quoting doctrines, and precepts from Mohammed, which that deceiver had stolen from the sacred writings; and, in one striking instance, finds a merit peculiar to Islamism, which we should be unjust both to the 'religion' and himself, if we neglected to mention.

'The generality of religions, which have made any progress in the world, make it indispensable to believe in *its* own tenets: Mohammed, although he naturally gives the preference to the religion of his own forming, yet he has the liberality to acknowledge, that those who have professed other religions may be saved; after suffering a degree of chastisement or damage in the life to come, as it is termed by him.' p. 164.

We do not know that the following sentiment prevails among the eastern, as well as the western Mussulmen. It appears to us, that those who deny the expiation of sin, by the vicarious sufferings of our Saviour, might learn a lesson of '*rational* Christianity' even from the lips of Mr. Jackson's friends in Africa.

'They deny that Christ was crucified; so good a man they assert could not have been crucified; God would never permit it: but he confounded the Jews, and one of the thieves, they assert, was made to personate him.' p. 166.

It is not easy to adjust the amount of credit due to our author, when he tells us of the improvement of the Moorish character in point of liberality toward the 'infidel dogs.' If the following statement be correct, we would recommend the same beneficial tuition to certain bigoted and imprudent partizans of our national church, which we have just presumed to propose to a particular class of dissenters.

'The toleration of the western Arabs and Moors is such, that the Emperor (although religiously disposed himself) will allow, on proper application being made, any sect which does not acknowledge a plurality of gods, to appropriate a place of worship; and even the more ignorant and bigotted Mohammedans maintain, that every man should be allowed to worship God according to his own conscience, or agreeably to the religion of his ancestors.' p. 140.

The following chapter contains a few crude remarks on the difference between the eastern and western Arabic; in which

the author naturally takes great credit to himself for his 'practical' knowledge of that tongue.

With a view to shew at once the nature and extent of the traffic carried on at Mogodor, Mr. J. gives a statement of the imports and exports in 1804, 1805, and part of 1806, 'extracted from the imperial custom-house books.' Of this, perhaps, we ought not to complain; though it has at first the appearance of being preferred as an easy expedient to fill the pages. There are some sensible remarks on the value of a trade, like that with Morocco, which carries off manufactured goods of all kinds, and furnishes in return raw materials; on the anxious attempts and designs of the French to secure its advantages to themselves; on the impolicy of leaving it so destitute of patronage and protection, as to be abandoned by British subjects, and fall into the hands of natives of Morocco settled in England; and, in short, on the importance of establishing a friendly intercourse between the two states, by means of a spirited consul or ambassador, capable of transacting business without the intervention of an interpreter, and acquainted with the manners and prejudices both of the people and government of Morocco. It would be uncandid, perhaps, to suppose that Mr. Jackson's description of the talents, requisite in a British resident, was intended to direct us to himself as the most suitable person for that appointment. If his statements are correct, however, he would scarcely be able to do the national business worse, than some of those who have represented our government heretofore at the Moorish court. He represents the dispositions of that court, and of the people at large, as extremely favourable to Europeans, especially the English; their national character is respected, and they are not subject, as in Egypt, the Levant, and other eastern countries, to ignominious distinctions and personal affronts.

A more specific object, to which Mr. J. invites the public attention, is the establishment of a commercial *Depôt* at Wedinoon; in order to obtain the advantages of a direct commerce with Timbuctoo and the interior of Africa, in those articles which are now the subject of a very circuitous traffic through many hands. The trade with Timbuctoo is carried on by regular akkabaahs, or accumulated caravans, a little resembling a fleet of merchantmen; they are convoyed from Fas, Wedinoon, &c. across the Desert by two or more Arabs of the districts through which they pass; and according to their route, and other circumstances, perform the journey in from three to five or six lunar months. Some curious particulars are related concerning the city of Timbuctoo, on the authority of itinerant merchants, caravan guides, &c.; an authority certainly not of the most venerable kind, but more

worthy of confidence, in our author's opinion, than that of Morocco merchants engaged in the trade, who are too jealous of the projects of inquirers to afford them any accurate information.

Timbuctoo, according to Mr. J.'s reports,

'Is situated on a plain, surrounded by sandy eminences, about twelve miles north of the Nile El Abeede, or Nile of the Blacks, and three (er-hellat) days journey from the confines of Sahara: the city is about twelve miles in circumference, but without walls. The town of Kabra, situated on the banks of the river, is its commercial depôt, or port. By means of a water carriage east and west of Kabra, great facility is given to the trade of Timbuctoo, from whence the various articles of European as well as Barbary manufactures brought by the akkabaahs from the north of Africa, are distributed to the different empires and states of Soudan, and the south. This great mart is resorted to by all nations, whither they bring the various products of their respective countries, to barter for the European and Barbary manufactures.' pp. 252, 253.

It is said, the streets are crowded with strangers of various African tribes in their respective costumes, none of whom incur any restriction or disability by their peculiarities of religious observance: the police is extremely well managed; most civil offices are occupied by Moors, but military appointments by the Negro natives. The king in 1800 was a native, named Woolo. Mr. J. could hear nothing of the library of manuscripts in some unknown character, reported to exist in this city; though he says there is a state library containing many Arabic MSS. and a few in Hebrew. The king is said to possess several mines, yielding large quantities of gold in a state of great purity; and of this metal he is reported to possess immense treasures. Mr. J. conjectures the town to be situated 1500 miles SSE. of Fas, 1150 from Akka and Wedinoon, 1300 from Tafilelt, 230 E. of Jinnie, and 1000 E. of Houssa. He gives credit to the report of a water communication with Cairo.

'In the interior of Africa, and among the rich traders who engage in this traffic across the Continent, there is but one opinion with regard to the Nile of Egypt and the Nile of Timbuctoo, and that opinion is, that they are one and the same river, or rather that the latter is the western branch of the former.' p. 264.

Other parts of the reports, concerning particular tribes, some said to worship the sun, some compared to the English, were probably invented to sport with our traveller's credulity.

There are two discussions of some importance remaining, which we have scarcely room to mention. One describes the present mode of redeeming shipwrecked mariners, enslaved by the tribes of the Desert; and suggests a plan to expedite

their release; by lodging funds for that purpose with the vice-consul of Mogodor, to which the captors might at once resort. There is also an appendix, giving a minute and interesting account of the plague which infested the country during our author's residence; of the precautions by which he escaped it, and of the preferable mode of treating the unfortunate persons whom it attacked: in this, however, we find scarcely any thing of importance that was not known before.

The author's long separation from English society, is the best excuse for the excessive inaccuracy of his style, and indeed for certain transgressions of decorum, which we could hardly pardon except in a writer who had long dwelt among a sensual uncivilized people. Particulars of a scientific nature, at least when they occur in a popular work, should be veiled in a scientific language. There are also many repetitions, and deviations from method. The typography is neat, but very incorrect. The plates would be more valuable, if the author could have answered emphatically for the accuracy of his drawings; they are nevertheless a very proper and agreeable appendage to the volume; the subjects are interesting, and the style of execution, though not very chaste, is spirited and striking.

Art. X. *Lectures on the Figurative Language of the Holy Scripture, and the Interpretation of it from Scripture itself.* To which are added, Four Lectures on the Relation between the Old and New Testaments, as it is set forth in the Epistle to the Hebrews. Also, a single Lecture on the Natural Evidences of Christianity. By William Jones, M.A. F.R.S. Author of the Catholic Doctrine of the Trinity, &c. To which is prefixed, a short Account of his Life and Writings. A new Edition, 8vo. pp. xvi. 374. Price 8s. boards. T. Hamilton. 1808.

THE late Mr. Jones, of Nayland, will be recollected by many of our readers, as the author of a very valuable treatise on the 'Catholic Doctrine of the Trinity,' as the judicious editor of the selection of pieces under the title of 'The Scholar armed against the Errors of the Times,' and as the author of many other tracts in defence of the principal doctrines peculiar to the Christian System. He will be remembered also, as an intrepid champion of our religious establishment, and as a very ingenious and plausible defender of the theologico-philosophical system of the Hutchinsonians. The Lectures, a new edition of which is now on our table, constitute, in our opinion, one of his most ingenious and valuable works. They are at once calculated to illustrate and enforce scriptural truths, to throw new light upon some doubtful passages, to enlarge the understanding, to affect the heart and conscience, and stimulate to upright and holy conduct. The peculiarities of the Hutchinsonian school are in this volume but seldom to be traced; and were the Lectures freed from here and there a drop of 'the gall of bitterness' against 'Papists on one side, and Sectarians on the other,' we should give them our unqualified approbation.

Our author refers the spiritual language of Scripture to five heads, from the matter of one or other of which the figurative language is borrowed. 1. From the images of nature, or visible things as representations of things invisible. 2. From the institutions of the Law, as prefiguring the things of the Gospel. 3. From the persons of the prophets, as types of the great Prophet and Saviour that was to come. 4. From the history of the church of Israel, as an ensample to the Christian world. 5. From the miraculous acts of Moses, as signs of the saving power of God towards the souls of men. These topics furnish matter for twelve interesting Lectures. The elucidations are almost always satisfactory, and often very ingenious and happy. The author keeps moral improvement, as well as intellectual instruction and delight, constantly in view; as will appear from the only two *short* passages we have room to quote.

After shewing the great variety of ways in which the natural image of *light* gives scope to the figurative language of Scripture, he proceeds,

'You see, our God is light; our Redeemer is light; our Scripture is light; our whole religion is light; the ministers of it are light; all Christian people are children of the light, and have light within them. If so, what an obligation is laid upon us, not to walk as if we were in darkness, but to walk uprightly as in the day, shewing the people of this world, that we have a better rule to direct us than they have. If we who have the light walk as they do who are in darkness, the same darkness will assuredly come upon us; we shall understand nothing, we shall care for nothing; the light that is within us will be changed into darkness, and then, vanity and confusion will be the consequence, as to those who walk in the dark through a perplexed and dangerous path: and better would it be not to have had the light, than to be answerable for the guilt of having extinguished it and turned it into darkness. This is the *moral* doctrine to be derived from the usage of light in the sacred language.' p. 38.

Again, in another place, after remarking how much better truth enters into the mind under the vehicle of some analogy, than in its own abstracted nature; and how the best preachers often take advantage of some such analogy after the manner of scripture, he instances from the passage in 1 Cor. vii. 31, in the following words:

'Suppose a preacher would persuade his auditory not to abuse the station in life to which providence hath appointed them; and not to presume upon the character they may sustain amongst men for a short time here upon earth: he reasons from the transitory nature of worldly things: and he teaches them to see in a glass, by setting before them the changeable scenery and temporary disguises of men in a theatre. In the world at large, as upon a stage, there is a *fashion* in the characters and actions of men, which *passeth away*, just as the scenery changes, and the curtain drops, in a theatre; to which the Apostle alludes. The world is a great show, which presents us various scenes and fantastic characters; princes, politicians, warriors and philosophers; the rich, the honourable, the learned and the wise: and with these, the servant, and the beggar, the poor, the weak, and the despised. Some seldom come from behind the scenes; others, adorned with honour and power, are followed by a shouting multitude, and fill the world with the noise of their actions. But in a little time, the scene shifts, and all these phantoms disappear. The

king of terrors clears the stage of these busy actors, and strips them of their fictitious ornaments; bringing them all to a level, and sending them down to the grave, as all the actors in a drama return to their private character when the action is over.

From this comparison how easy and how striking is the moral. Nothing but a disordered imagination can tempt an actor on a stage to take himself for a king, because he wears a crown, and walks in purple, or to complain of his lot, because he follows this fictitious monarch in the habit of a slave. Therefore, let us all remember, that the world, like the stage, changes nothing in a man, but his outward appearance: whatever part he may act, all distinctions will soon be dropped in the grave, as the actor throws off his disguise when his part is over. On which consideration, it is equally unreasonable in man either to presume or to complain.

One such moral lesson as this, which shews us the real state of things under a striking and familiar resemblance of it, is worth volumes of dull abstracted reasonings. It captivates the attention, and gives lasting information; for when such a comparison hath once been drawn out, the instruction conveyed by it will be revived as often as the image occurs to the memory.' p. 253.

The author's object, in the Four Lectures on the Epistle to the Hebrews, is to shew the Harmony between the mysteries, doctrines, and morality of the Old and New Testaments. The remaining Lecture, on the natural evidences of Christianity, is ingenious and striking, but sometimes too fanciful. On the whole, we consider this volume as deserving the attention of every intelligent inquirer after Christian truth; he must have read and thought much previously, who can peruse this book without deriving from it both pleasure and advantage.

Art. XI. *Poetical Gleanings on Instructive and Interesting Subjects.* Selected and Compiled by a Lady, fcp. 8vo. pp. 200. price 3s. 6d. Williams and Co. 1809.

FASTIDIOUS critics may undoubtedly find subjects of censure in this collection of fugitive poetry; a considerable portion of which by no means exceeds mediocrity. But it contains several poems, by men of high endowments and reputation, such as Cowper, Hawkesworth, Bishop Horne, and some others. We have also noticed some elegant hymns, printed here without a name, which the fair compiler probably did not know were the production of the late Mr. Moore, a dissenting minister at Modbury, Devon. With these are associated many compositions, not unworthy of such an honour; some of them original, we believe: others very properly transferred from periodical works, in which they obtained only a transient notice.

They are arranged under the following heads: The Seasons,—Different Periods of Life,—The Nature of Life,—Happiness,—The Death of Friends,—Miscellaneous,—The Seasons of Devotion,—The Pleasures and Duties of Religion,—Affliction,—Mortality, and the Future State,—concluding with a Hymn to the Deity.

As a farther recommendation, we will subjoin a passage from the preface, describing the laudable intentions of the author in presenting this Collection to the world.

'It is especially adapted to guide the taste, and form the habits, of youth of both sexes; though she conceives the lovers of poetry and

morality in general, even those who have attained the maturity of life, may reap benefit from this little volume. Engaged in the instruction of youth of her own sex, she has long felt the want of a little work to recommend as a suitable companion for retirement, for the solitary walk, and for the devotions of the Sabbath. Regardless of the censures of those who never knew the pleasures of retirement and devotion, and who therefore despite them, she hopes to prevail on the docility of others, whom she is anxious to guide in the way of wisdom, virtue, and happiness.

Art. XII. *Analysis of the Carbonated Chalybeate lately discovered near Stow.* With Observations on the Effects of carbonic Acid, and Nitrogene, on the Animal Economy, &c. By R. Farmer. 8vo. pp. 68. price 2s. Evesham, Agg; Lackington and Co. 1809.

THIS pamphlet is intended to announce to the public the discovery of a Chalybeate Spring, in the neighbourhood of Stow on the Wold, Gloucestershire. It is the production of an individual, who, as we are informed in the preface, has but lately turned his attention to chemical subjects; and, under such circumstances, it is by no means discreditable either to his abilities or proficiency. The water, when it first issues from the spring, is colourless and transparent; but it soon becomes turbid, and deposits a yellow sediment. Its taste is astringent, but not unpleasant; its specific gravity is 1.0025; and its summer temperature about 52°. The spring produced, during the summer of 1807, from four to eight gallons an hour; but the quantity, and consequently the strength, varies with the moisture or dryness of the season. On being analysed, the solid contents of one gallon were 32 grains; the aeriform, 115.44 cubic inches.

The solid matter consisted of muriat of lime, 3 grains; — of soda, 1; — of manganese, 2; sulphat of lime, 4; — of magnesia, 1; carbonat of lime, 8; — of manganese, 2; — of iron, 7; neutral salts not ascertained, 4; total, 32.

The aeriform fluid consisted of carbonic acid, 20.52; oxygen, 20.52; nitrogen, 74.4: total, 115.44.

From the unusually large proportion of the red oxyd of iron which it contains, there can be no doubt that this water will prove a valuable remedy in those diseases of debility for which chalybeates are generally prescribed.

Mr. F. adds a comparative table of the composition of the Tunbridge, Spa, Cheltenham, and Stow waters: with 'Extracts from some of the best authorities relative to the use of Chalybeates,' and 'a glossary of the technical words made use of in the work'.

Art. XIII. *Six Sermons on the following Subjects, Baptism, Confirmation, the Vows of Baptism and Confirmation, the Lord's Supper.* By John Scott, A. M. Vicar of North Ferriby, and Lecturer in the Holy Trinity Church, Hull. 12mo. pp. 132. Price 2s. 6d. Seeley, Hatchard. 1809.

WHEN a system of religion becomes general in a country, its ceremonies will probably be attended, by the crowd, through the influence of custom, rather than of conviction. Parents will neglect to teach their children the origin, the reason, and the design of the religious institutions which they profess to venerate; and children, who, in their

early days, look only at those things which are presented to them ; who, in their youth, pursue the pleasures of the senses more ardently than those of the mind ; and, when arrived at manhood, are too much engrossed with care to study the simplest points of theology, may live on to gray hairs, inattentive and insensible to that which most concerns them in the religious practices which they have attended all their lives. This is the case every day, even in countries where Christianity is the prevailing religion. The clergymen, therefore, of our venerable establishment, who are more intent to edify their hearers than to obtain the emoluments of their office, who would be infinitely more gratified by the salvation of the meanest parishioner than by the fame of Aristotelian acuteness or Demosthenian eloquence, often find it necessary to turn the attention of their flock to what every one who has read the New Testament might be supposed to understand ; and to inculcate first principles, rather than rear the superstructure of Christian doctrine and morals. In this laudable employment, the author of the discourses now before us has been engaged ; and he has executed the task in a manner, that does credit to his principles and talents. For if he has little pretensions to originality on topics so trite, he has at least the merit of faithfully delivering the doctrine of the church of which he is a minister ; and if his method be not so lucid, nor his style so simple, as the subjects seemed to require, yet he can hardly be misunderstood by the most illiterate ; and he discovers a concern, an affection, and an earnestness, worthy of a man who has the cure of souls. By these discourses, not only may the utterly ignorant obtain a just notion of the ceremonies of the church, and consequently of the religion of Christ, and the unthinking be induced to pause and consider whether they be worthy of the name and intitled to the privileges of Christians ; but they who have acquired some portion of religious knowledge, may be furnished with more accurate and enlarged views ; they who have suffered their affections to cool, may be revived ; and even veterans in the service of God may be improved, with the recollection of what they have already known. As a fair sample, we select the following extract. It is from the sermon on the design of the Lord's Supper.

‘ In the progress of this discourse, our attention is naturally drawn to the great doctrine of the *Atonement* : and I will here once more advert to it. Hardly any doctrine, I must confess, appears to me to stand upon firmer grounds of scriptural authority : none to be more uniformly interwoven with the whole system of revealed truth ; nor any to be suited to raise in the mind more devout sentiments of reverence and holy awe, of admiration, gratitude, and humble confidence towards God. I know the numberless objections which are urged against it ; the scorn and virulence with which it is often treated. But these objections appear to me to be completely irrelevant. They apply only to a distortion and misrepresentation of the doctrine. Only let the Atonement of Christ be considered in its true light, not as first disposing the Eternal Father to shew mercy to us, but as, what it is in fact, the great fruit of his love and compassion for us, and only designed (as far as we are acquainted with its design) to shew his hatred of sin, and to assert the honour of his law and government, while he should exercise unbounded mercy towards a world of sinners—designed to render the exercise of mercy consistent with the display of justice ; only let the doctrine be thus considered, and every notion of its presenting an *unamiable* view of the divine character must vanish from the

rightly disposed mind, the mind to which the honour of the divine perfections is dear as it ought to be, and to which sin appears in its true colours, deserving every stigma that can be fixed upon it—Only, again, let the blessed Redeemer be considered as “suffering for our sins” in such a sense, as to open the way for the pardon of every penitent sinner, consistently with the honour of the divine character:—not in such a sense as to rescue an impenitent transgressor from the just penalty of his offences;—and all idea of men being, by this means, emboldened to continue in sin, must in like manner vanish, or rather give way to the conviction, that, whilst this doctrine holds forth the most inviting encouragement to sinners to forsake their evil ways, and live, it displays more awfully than even the torments of hell itself, the intrinsic evil of sin, and the vengeance which Almighty God will take of every impenitent sinner.” p. 102.

Art. XIV. *Perlege si vis*. A Letter to the Right Reverend Spencer, Lord Bishop of Peterborough, in Answer to an Appeal made to the “Society for defending the Civil Rights of the Dissenters,” relative to the important Question of Church Burial by the established Clergy; &c. &c. &c. By John Wight Wickes, M. A. Rector of Wardley cum Belton, Rutland, and Chaplain to H. R. H. the Duke of Cumberland. 8vo. pp. 50. price 2s. Stamford, Drakard; Rivingtons. 1809.

Art. XV. *Accipe si vis*. A Letter to the Right Reverend Spencer, Lord Bishop of Peterborough, in Answer to the Opinion of Sir Wm. Scott, Knt. as to the legality, or illegality, of refusing Church Burial to Dissenters, together with the Opinion, and Case upon which it was taken, &c. &c. &c. By John Wight Wickes, M. A. &c. 8vo. pp. 44. price 2s. Stamford, Drakard; Rivingtons. 1809.

WE are sorry to say the Rector of Wardley cum Belton appears in these publications to very little advantage. His spirit is unworthy of a Christian minister, his style of a scholar, and his manner of a gentleman. His refusal to bury a child baptized according to the usages of the Dissenters, appears to have been dictated by an oppressive, intolerant disposition; and, if the deliberate opinion of such a person as Sir William Scott can be allowed any weight in opposition to that of such a person as Mr. Wickes, was *contrary to law*. The fawning compliments to his respectable diocesan are truly in character. As for the illiberal and malicious insinuations, tending to vilify the dissenters, and excite the spirit of persecution by chimerical alarms, they are unworthy of notice, unless they appear in a more dignified shape.

Art. XVI. *The Iliad of Homer translated into English Blank Verse*. By the Rev. James Morrice, A. M. late Student of Christ Church, Oxford, Rector of Betshanger in the County of Kent, and Vicar of Flower, Northamptonshire. 2 vols. 8vo. pp. 326. 343. Price 1l. 1s. White. 1809.

THIS is one of the books which a reviewer may venture to criticise without reading. He will form a just opinion of it from the title-page, which a perusal of the whole can only serve to confirm. For our part, we will acknowledge our judgement of it was completely made up without even seeing the covers. The very advertisement of the publication, led us to think Mr. Morrice a man of singularly perverse taste, his undertaking wonderfully absurd, and his performance incomparably useless. An attempt to manufacture a new translation of Homer in blank

verse, must imply an opinion that Cowper's is not sufficiently faithful or else that it is possible for a version, equally just to the letter of the original, to be more poetical and more true to the spirit. To confute such notions would only be trifling with our readers. We can assure them, however, that though we have not wasted our time in wading through both these volumes, yet we have read enough to perceive, that in fact the general accuracy is not greater than that of Cowper, that the versification is spiritless and unmusical, the diction awkward and prosaic. A short specimen will undoubtedly satisfy the few, who have so little faith in our infallibility as to desire an opportunity of judging for themselves.

'He spake: but Juno, greatly fearing, sat
 Silent, though ang'red, and repress'd her grief;
 Whilst indignation seiz'd the host of heav'n;
 When Vulcan, architect divine, address'd
 Th' offended gods, and sooth'd his mother's mind:
 "O dire disgrace! nor well to be endur'd,
 "That you for man such fierce contention move,
 "And in immortal breasts such tumult raise!
 "Where then the pleasure of our festive board,
 "If evil thus prevail? Let me persuade
 "My mother, of herself intelligent,
 "That she due rev'rence to our father yield,
 "As meet; nor thus disturb our genial feast,
 "Contentious; lest the potent Thunderer
 "Heap undistinguish'd ruin on our heads:
 "With accents mild, with soft and soothing words
 "Disarm his wrath, and deprecate his ire."
 He spake, and rising, to his mother brought
 The goblet crown'd with wine, and thus began:—p. 25.

Art. XVII. *A Sermon*, preached in the Tron Church, Edinburgh, 30th April, 1809, being the Sunday immediately following the Funeral of the Rev. Andrew Hunter, D. D. one of the Ministers of the Tron Church, and Professor of Divinity in the University of Edinburgh; by Sir H. Moncreiff Wellwood, Bart. D. D. 8vo. pp. 29. Price 1s. 6d. White, Edinburgh; Hamilton. 1809.

THOUGH this discourse is distinguished neither by depth of thought nor energy of style, it is very grateful to us in such an age as the present, when writers of all descriptions seem to unite their efforts to deprive Christianity of its peculiar discoveries, reduce its pure and exalted precepts to the level of worldly prudence, and represent those who are actuated by its genuine spirit as at once fanatics and hypocrites. For both the deceased and the officiating minister appear to have acquired feelings from the gospel, which philosophy could never produce. From Acts ii. 23, 24. the preacher directs the thoughts of his hearers "to the exhortation which Barnabas addressed to the people of Antioch, and the effects which accompanied it, and then to the qualifications he possessed for the service entrusted to him." Having pointed out, at some length, the regard which the preachers of Christianity should pay in all their discourses to the exhortation of Barnabas, he makes the following remarks, which we give as a specimen of his manner.

'Many other most important truths, leading to the same end, it is certainly our duty to illustrate and enforce; truths relating to the present effects of sin and duty, to the motives to religion, of which even worldly men ought to feel the force, or to such general views of the obligations of religion, as the human understanding ought to receive, or cannot reasonably question. These truths in their own place, in subordination to the word of life, and in connection with it, ought to be most earnestly, and may be most successfully inculcated. But he who does no more than represent these truths, or who only represents such truths as these; he who does not labour, in the sincerity of his heart, to rouse sinful men by the gospel, to "fly from the wrath to come;" and who does not make it his first concern to direct their thoughts to Christ, "the wisdom and power of God to salvation;" and to persuade them "to cleave to him;" be his dissertations on other subjects ever so perfect, he does nothing in the service of the gospel or vital christianity; nothing, to which the promise of efficacy is made by the Son of God, nothing, which he has any reason from the New Testament to believe will be successful, in the conversion or salvation of men.' pp. 10, 11.

Art. XVIII. *A System of Commercial Arithmetic*, upon a new and improved Plan. By W. Tate, formerly of the Mercantile Academy, Little Tower-street. 12mo. pp. xii. 240. Price 3s. 6d. boards. Tipper. 1809.

WE really wish Mr. Tate had not published this System of Arithmetic; for we cannot commend it with a safe conscience, and to waste much of our time in censuring it, would be as ridiculous as to employ a steam-engine to break an egg-shell. The plan is certainly new, but we dare not call it *improved*, because we have not yet learnt that improving a system and rendering it worse are synonymous expressions. Our readers may guess what precision pervades this work, by being told the heads of Mr. Tate's grand divisions: these are 'Simple Arithmetic, Compound Arithmetic, Fractional Arithmetic, Fractional Numbers, Fractional Quantities, Decimal Numbers, Decimal Quantities, Comparative Arithmetic, Commercial Arithmetic.' Should we be asked under which of these heads the rules of Duodecimals, Loss and Gain, Compound Interest, Square and Cube Roots, Alligations, Position, Arithmetical and Geometrical Progression, are to be classed; in truth we cannot tell. None of these rules enter Mr. Tate's *improved* system. Instead of this, however, he favours us with new names; thus he calls the Rules of Practice, '*Elements of Practice*,' Fellowship he calls '*Partnership*,' and Equation of Payments '*Averages*.' These *averages*, too, that our author may preserve his claim to novelty, he computes erroneously: he also calculates discounts erroneously, and gives no rules to work the examples of Fellowship with Time. Mr. Tate would shine in definitions, if definitions could be luminously stated without thought and reflection; as it is, he is not very successful. He has discovered, however, that ratios are '*multipliers*' (p. 82.), that 'proportion is an *assemblage* of ratios' (p. 89.), that 'cyphers or noughts denote the absence of any figure,' that 'a *class* of figures contains *ten divisions*' (p. 2.); with many other matters equally interesting, correct and extraordinary. Farther, he takes especial care, like some other cele

brated authors in this department of science,* to give inaccurate definitions of Multiplication and Division. But we cannot dwell longer upon such a work; its dulness, its blunders, and its pedantry depress our spirits; and unfortunately we find nothing sufficiently ludicrous to make either us or our readers laugh.

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The memoir, by Jauffret, gives a slight sketch of Florian's life and character. He was born in 1755, was much noticed in early life by Voltaire, for the mingled gentleness and gaiety of his manners; entered the army, and in a short time retired from the service on half pay. It was then he commenced man of letters, and published the popular tales, *Galatea* and *Estelle*, by which he is chiefly known. He was imprisoned by the Terrorists; and died soon after his release, in consequence of the injury his health or his spirits had suffered from unjust confinement. He seems to have been free from gross vices, and eminently qualified, by a lively imagination and tender sensibility, to embellish and enjoy social intercourse. We are told he left another tale in MS. founded on Jewish history, and intitled *Eliezer and Naphthali*, which has since been published at Paris.

Art. XX. *The Nature of the Christian Church, and the Necessity of continuing in Communion with it plainly stated*, in a Sermon preached before the Lord Bishop of St. David's, at the Consecration of a new Church at Wall's-end, in the County of Northumberland, on Thursday, April 27th, 1809, and published in Obedience to his Lordship's Command, By Henry Phillipotts, M. A. Rector of Gateshead, and Vicar of Bishop-Middleton, in the County of Durham, and Domestic Chaplain to the Lord Bishop of Durham. 12mo. pp. 22. Price 6d. Newcastle, Akenhead; Rivingtons. 1809.

"THE following discourse," says the author, "aspires not to any praise of originality in the sentiments which it contains, or in the manner of enforcing them;" and our readers, we trust, will be satisfied, if we inform them that it makes equally feeble aspirations to precision of thought, accuracy of method, and force of reasoning. We are persuaded Mr. P.'s modesty never was more completely at a loss, than in determining whether he ought to disobey his dignified and approving hearer by keeping it in MS. or affront the public by committing it to the press.

* Vide Ecl. Rev. Vol. V. p. 89.

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* Vide Ecl. Rev. Vol. V. p. 89.

ART. XXI. SELECT LITERARY INFORMATION.

*** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

GREAT BRITAIN.

The Rev. Richard Cecil, being himself disabled by his infirmities, has intrusted the publication of his Works to the Rev. Josiah Pratt. They will form three volumes octavo, each independent of the others. One will contain the Memoirs of the Hon. and Rev. W. B. Cadogan, John Bacon, Esq. R. A. and the Rev. John Newton: this Volume is considerably advanced in the press, the Memoirs of Mr. Cadogan being finished: it will contain Portraits of Mr. Cecil's three friends, and will appear in the autumn. A Second Volume will consist of Miscellanies; and will contain the several Sermons and Tracts which have been already separately printed, with a few pieces which have not yet appeared. A Third Volume will contain a selection from a very considerable number of Sermons, taken down accurately in short-hand, from Mr. C.'s preaching, by a friend. The Miscellanies will probably be published about Christmas, and the Sermons in the Spring.

Mr. Murphy, author of the Description of the Church at Batalha, &c. is preparing for publication, the Arabian Antiquities of Spain. The Work will be printed in large folio, and consist of about one hundred Plates with descriptions of the different objects, and several interesting particulars relating to the Arabs and their establishments in Spain.

The Rev. Joseph Wilson, of Cheam school, is preparing for the press, an Introduction to Butler's Analogy, in a Series of Letters to a student at the University.

Richard Cumberland, Esq. proposes to print by subscription, twelve of his hitherto unpublished Dramas, in a quarto volume to be ready next spring.

Mr. W. Ward, lecturer on experimental chemistry, will speedily publish a Dictionary of Chemistry and Mineralogy, in one volume, illustrated by plates.

The Rev. E. Nares, of Biddenden, is preparing some Remarks on the Unitarian Version of the New Testament.

An Irish Gentleman of Rank, who lately spent three years in London, is preparing for publication, a Series of Letters to his Father in Ireland, containing the secret history of the British Court and Metropolis,

with the state of Modern Manners and Society.

A Translation of the Voyage of Dentrecastraux in search of La Perouse, is in the press.

T. E. Tomlins and J. Raithsby, Esquires, are preparing a new edition of the Statute at Large, from Magna Charta to the Union with Ireland, 1800.

Mr. Edward James Mascall, of the Long Room, Custom-house, is preparing a Complete Digest of the pending Consolidation of Customs, which takes place from and after the 5th of the last month on Goods imported into, and exported from Great Britain; and also the Excise on all Foreign Articles, with Tables of the countervailing Duties between Great Britain and Ireland, the Quarantine, Tonnage Duties, Bounties and Allowances on British Goods, and those of the Fisheries, Levant and Russia Duties, Scavage, Railage, &c. with Abstracts of Acts and useful Notes.

Dr. Patrick Mitchell, Minister of Kemnay, Aberdeenshire, will speedily publish Letters to Bishop Skinner, of Aberdeen, on his Vindication of Primitive Truth and Order. To which will be prefixed a Preliminary Discourse on the present State of the Controversy concerning Ecclesiastical Government.

A new edition of Rutherford's Ancient History, in two duodecimo volumes, will be published shortly.

A work upon the principles and plan of Cœlebs, by a clergyman of the first respectability, is now in preparation, and will shortly be published. It is intended as a counterpart to that popular work, and to form a standing companion for it, when the rage for ephemeral imitations is past.

Mr. Williamson of the Inner Temple, has nearly ready for publication, a Companion and Guide to the Laws of England; comprising the most useful and interesting heads of the law; to which is added a Summary of the Laws of London.

The following Law Books are in preparation—

Reports in the Court of Exchequer, by John Lord, Esq. Barrister at Law. These Reports will be continued.

A Treatise of Estates, by Richard Preston, Esq.

Sheppard's Touchstone of Common Assurances, with Notes, by Richard Preston, Esq.

A Treatise on Evidence, relating to Criminal and Civil Actions, with Proofs necessary to different Actions, alphabetically arranged.

A new edition of Mr. Hulloch's Law of Costs.

A Practical Treatise of the Law of Marriage and other Family Settlements, by Edmund Gibson, Esq.

A new edition of Booth on Real Actions, with Additional Notes from Mr. Serjeant Hill's MSS.

A Treatise on the Practice of Conveyancing, by C. Barton, Esq.

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M. Rondeau Châteauroux has published *Reflections on the Institution of Trial by Jury in France*, and on several parts of the administration of criminal jurisprudence. (*Reflexions sur l'Institution du Jury en France*, 1 fr.)

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L. V. F. Amand, Principal Surgeon of the Public Hospital at Lyons, has published a pamphlet on Insanity, in which he treats of the following subjects: 1. Idiotism. 2. Hypochondriasis. 3. Mania without delirium. 4. Mania with delirium. 5. The different effects produced on the physical organization by maniacal affections. 6. Queries on the subject. The second part of his work relates to the treatment proper for insanity, 1st, by mental attention; 2dly, by medicine, and also offers a few words on counterfeited mania, and also on the police which should be maintained in establishments, designed for the cure of this afflictive malady. (*Traité analytique de la Folie, et des moyens de la guerir*. 1 fr. 80 c.)

A Translation of Broughton's Voyage of Discovery has been published at Paris by

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M. C. Ritter has published a Description of the most celebrated Mountains, Rocks, and Volcanoes, intended as an Essay towards a Geological History of the Earth.

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Art. XXII. LIST OF WORKS RECENTLY PUBLISHED.

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